

THE

SCIENCE OF PRAYER

ITS ABC'S



by Glenn and Ethel Coon

THE SCIENCE OF PRAYER— ITS ABC's

THE SCIENCE OF PRAYER—Its ABC's
A SET OF TEN LESSONS

By Glenn and Ethel Coon

THE SCIENCE OF PRAYER—ITS ABC's

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DEDICATION

This work is prayerfully dedicated to all who would make their life work a success by understanding the science of THE PRAYER of Reception.

OUR THANKS

to

**Pastor Robert Sanders and his staff, Carolyn McFarland,
and Nancy Neuharth for their valued help in preparing
this ten-lesson set in *The Science of Prayer*.**

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THE
POWER
OF
PRAYER

LETTER OF COMMENDATION

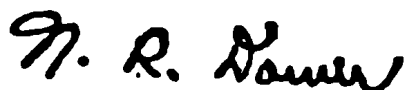
Dear Brother Coon:

Let me express my personal appreciation for your manuscript of the ABC's of Prayer. This is a presentation that needs to be made . . . and more and more we need to practice it. We certainly deny ourselves numberless answers to prayer because we do not fully understand the conditions outlined in the Word of God.

Mrs. Dower and I both have been wonderfully blessed and have enjoyed a sweeter fellowship with our Lord since we have practiced the principles so well outlined in your lessons. We know that they are Scriptural, logical, and rewarding, and we commend them highly to others. . . .

As never before in the history of the world, we need to appreciate the privilege of prayer. There are laws that need to be kept in mind. There is a relationship that needs to be established with the Lord that can make life much more meaningful and satisfying than many have come to know. God delights to hear our prayers of praise, and thanksgiving, our requests and confessions of faith. . . .

Very cordially your brother in Christ,

A handwritten signature in cursive script, reading "N. R. Dower". The letters are dark and fluid, with a prominent initial "N" and a stylized "D".

N. R. Dower

NOTE: Pastor Dower ministers to thousands of gospel workers and edits a magazine, *The Ministry*.

The Problem Solver

Introduction

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

A minister lived in Boston, Massachusetts, in the dead of winter. He and his family were in the midst of a blizzard. Their little 18-month-old daughter came down with a fever. For days the fever raged inside while the blizzard stormed outside.

Coincidentally, when the blizzard abated the fever did also. But the little girl had eaten nothing for days. Now her hunger returned. Her weakened body called for nourishment.

Edging herself out of bed, she wobbled over to where Mother sat. Looking up into Mother's eyes she painted her picture of need in one word—"Apple?" Mother knew there was not an apple in the house. Mother turned and looked in the direction of Daddy. The little girl followed Mother's eyes and started in Daddy's direction. Placing one hand on one knee and the other on Daddy's other knee, she looked pitifully up into Daddy's face and spoke the one word, "Apple?"

But Daddy knew there was not an apple in the house. He knew the blizzard had left the snow waist deep. You cannot walk through snow that deep. Nor even wade. You must wallow on all fours.

But she was his daughter. He was her daddy. He clothed himself with warm winter attire and went into

the snow. He wallowed on all fours through the deep snow. On and on he went. Finally he secured an apple. He then returned to his home and daughter. He placed in her hands an apple. Why did he go through all this painful effort to get one apple? We parents know that it was because he was her daddy.

Will you pause right now and look up into the heavens and think of God as your eager Father? Of all the religions on earth, not one thinks of God as Father except Christianity.

We have observed that multitudes of professed Christians approach God, but most of them in the wrong attitude. They think they must overcome God's reluctance. They have no picture of God's character of love. They have never yet seen God as eager to answer prayer. Their words testify to this misunderstanding of God. Their countenances reflect this negativism. The words they use in prayer bespeak a definite doubt of His willingness to do what He has promised.

It is the purpose of this introductory lesson to change any such attitudes. We are horrified at the way the jungle woman approaches her god. She throws her baby into the mouth of the crocodile. Thus she hopes to overcome her god's reluctance to answer her prayer. Yet, so few of us professing Christians see the true God, the living God, as He really is. Let us look at Him in this introductory lesson as He truly is. Jesus himself stated a great truth. He declared, "*this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*" John 17:3. It is impossible to understand any spiritual truth unless that truth is studied in the light of our Lord's character. Paul declared, "*I say the truth in Christ. . . .*" Romans 9:1. Truth takes on a real meaning when we study it in Jesus Christ, His attitudes, and the character of our great heavenly Father.

1. Think of God looking for someone to aid.

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect [or, sincerely fixed] toward him." 2 Chronicles 16:9.

2. Let us look to Calvary and capture the true picture of God.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans 8:32.

Let us repeat a parable we have often told. It is *not* true, praise God, except as the *lesson* is true, though sad.

It is a beautiful Sunday afternoon. We are picnicking with Pastor and Mrs. Brown and their son, Jim. Our son, Jack, is with us. He and Jim are plunging into the swift flowing river as the parents chat casually together on the bank nearby.

A large oak tree supplies the shade on this warm day. The river in time of flood has washed away the soil from under part of the root system of the tree. The long, large roots still protrude into the river, creating a danger to those who dive. One might dive between roots only to be held fast. And, alas, this is what happens to our Jack. Jim is a lifeguard. He is expert at lifesaving. He looks to his father, and in a word explains the situation. A look of horror passes over the father's countenance, but he nods assent. Jim now dives into the waters. With almost lightning-like movements he extricates Jack from the clutches of those roots.

But Jim is weakening under the water without oxygen. He is able, however, to lift our son, Jack, upwards. With an almost superhuman stretch of his arm, he places our son's limp hand in ours. We reach also for Jim's hand, but miss it by inches. Jim slips back into the water and goes

under. While we are resuscitating Jack, Jim's parents work frantically to reach him. But the swift-flowing river carries his body far down where it is finally caught by some bushes. It is too late to save Jim. He dies to save my son, Jack.

A sad funeral service takes place three days later. Jack and we stand with tear-stained cheeks beside Pastor and Mrs. Brown as we look upon the lifeless form of Jim. There he is in the casket with the flowers all around in profusion. But flowers and tears cannot bring Jim back again.

Our son, Jack, speaks as we stand there together. He is conversing solemnly with Pastor Brown. "I can never, never forget what you did for me." Jack cannot restrain the tears of sympathy and appreciation. There is a big hot tear on Pastor Brown's cheek as he answers back with a love-light in his eyes, "Jack, you know now how much we think of you."

With deep emotion Jack replies in one word, "Absolutely!"

At the graveside, our son and we stand again next to Pastor and Mrs. Brown. "The amazing rescue by your son will never be forgotten," our son says solemnly, but emotionally. And he adds, "Your willingness to let him perish for me is almost beyond comprehension."

As the committal service ends, my son once again in inexpressible emotion speaks to Pastor Brown, "I will never forget, as long as life shall last, what your love did for me."

A few weeks later my wife and I are called out of town suddenly. We leave our son, Jack, in charge of our large house. He reads and works about the place. He prepares some important papers for class the next day in school. In his concentrated study he has forgotten, all day, to eat. As he thinks of the mailbox outside, he slips through the door. Forgetful of the key, he locks himself out of the house.

He tries every door to the house. Alas, every one is locked. His keys are inside. So also is his billfold and change purse. He suddenly realizes his weariness, and his hunger. Night shadows are gathering and he is outside his own home. "How foolish I was!" Jack exclaims in self-reproachfulness.

Hysterically he tries the doors again. Then the windows. All is in vain. He is doomed to sleep out in the frost without so much as a jacket, or a hot cup of milk.

Then his thoughts remind him that Pastor Brown and his wife live just down the street a few houses. A happy thought brings him relief. He will go to the Brown's home for the night.

But on his way down the sidewalk fear grips him. Doubt fills his heart. When Pastor Brown answers the doorbell, Jack bursts into tears. He begins something like this:

"Pastor Brown, I am in trouble." Pastor Brown tries to speak a word of comfort, but in vain. "Pastor Brown," Jack starts again, "I am in great trouble. But I do not know whether you would be willing to help me or not." Pastor Brown looks on in amazement. Our son continues, "For several hours I have been thinking of you, and have wondered whether you really love me or not." Before Pastor Brown can get a word in edgewise, our son continues, "Pastor Brown, I have locked myself out of my own home and I feel that I am imposing on you. I am not sure to what extent you are interested in me." Pastor Brown can scarcely credit his ears. Surely he must be hearing wrongly.

But as our son Jack continues, Pastor Brown is convinced that he has heard rightly. Yes, our son is in great trouble, but also in great doubt. He actually doubts the willingness of Pastor Brown to help him, the willingness of a man who only three weeks before gave his son to die for Jack.

Pastor Brown can scarcely find words to express his

amazement at Jack's misunderstanding. Finally he is able to speak. It is with inexpressible sadness and shock. "Jack," he begins tenderly and reprovngly, "have you already forgotten the river?"

"O forgive me," Jack replies. "It completely slipped my mind."

When my wife and I return the next day we are chagrined to hear what happened. "Jack, why did you question Pastor Brown's willingness to give you a place to sleep? Why did you for a single moment doubt that he would gladly give you a nice warm supper?"

Our son replies sheepishly, "Dad, I forgot the river."

Dear student, do we need to draw a parallel? When we doubt our heavenly Father's willingness to come to our rescue, have we forgotten a hill called Calvary?

3. Think of God as often giving us something better than we ask.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; . . . and not forsake them." Isaiah 42:16.

We often repeat the story of our daughter, Juanita. This experience took place when she was only a tiny tot. We walked into the front room of our home and beheld a terrifying sight. She was in the process of placing a safety razor blade in her mouth. God gave us quickness of thought. We smiled, hoping she would imitate us. She did, and never closed her mouth on the blade. We walked slowly toward her, smiling continually. We quietly repeated the words, "Nita, Nita." This kept her attention on us so she never closed her mouth. She continued to smile broadly. We moved our thumb and point finger in place. We reached into her mouth, still wide with smiles, picked out the razor blade and set her free. Then we spoke commandingly, "Juanita, that blade would have cut your mouth up."

We then supplied her need for food. But not by giving her what she *thought* was food—razor blades. We knew the better way. God always answers the prayer of sincere faith. But he reserves the right to answer that prayer the very *best* way—the way we would wish, could we fully understand all the circumstances.

A friend of ours, Mr. Stan Chinn, related an interesting experience of his with a beggar on the street. This man asked Mr. Chinn for a quarter, to which Mr. Chinn replied, “No”. As the beggar was turning to speak to the next person on the street, Mr. Chinn called to him, “Sir, I am not going to give you a quarter. I am going to give you a dollar.” And he did just that.

Picture that beggar returning home. He tells his family that a man said “No” to his request for a quarter. Had the beggar stopped there in his story, he would have been guilty of two things: (1) a misstatement of the facts; (2) misrepresenting Mr. Chinn.

So for us to picture God as saying, “No, period!” is misrepresenting Him. God never says to His believing child, “No, period.” He may sometimes say, “No, comma,” meaning, “You are not asking for one quarter as much as I want to give you!”

A friend of mine recently gave me a framed quotation from the Amplified Translation of Ephesians 3:20. You should read it. It is a picture of God as being eager to do so much more for us than we ask, that our asking appears pitifully short of what He wants to give us.

4. Think of God as truthful.

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” Numbers 23:19.

A minister, who read the Old Testament Scriptures through 69 times and the New Testament Scriptures 71

times, discovered at least 3,573 promises there. Others claim to have found more—even up to 7,000 or 8,000.

A minister was approached by a woman who said she had a problem. It was forgiveness. The minister pointed her to the promise of 1 John 1:9. *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”*

The minister pointed out that the condition to this promise is that she confess her sins. She explained to the minister that she had confessed her sins hundreds of times for forty years. He then suggested that they fall on their knees and claim the promise. This they did. The minister arose with strong assurance in his face that the lady was forgiven completely. But her response was still one of grave doubts. The minister said, assuringly, “You are now forgiven, aren’t you?”

“That is what I’m afraid to say,” the lady replied, her countenance clouded with doubt. The minister asked her if she believed the Bible. Her reply was a positive “Yes.” He asked her if she believed the Bible promises. The answer again was a firm “Yes.” Then he asked her if she believed this particular promise (1 John 1:9). She still gave a firm “Yes.” The minister, just to be sure, asked her once more if she had confessed all her sins. She replied she had confessed all she was aware of. The Holy Spirit then seemed to impress him to ask a searching question: “If the Holy Spirit should point out one sin you have not confessed, would you be willing to confess that sin also?”

The lady unhesitatingly replied with a fervent, “Yes, I surely would!”

“What about the sin brought to view in 1 John 5:10 in the middle of the verse?” the minister asked. It says, *“He that believeth not God hath made him a liar.”* “What about confessing this sin you have committed for 40 years?” The minister spoke so kindly and his face registered such Christ-like tenderness that the reproof went

like a dart straight to her heart. She saw that she had been committing a very great sin in not believing God. She had been making God a liar.

"Let us get down on our knees!" she cried. And there she confessed her sin of making God out a liar for 40 years. Then she asked the minister to claim God's promise for her. She sobbed out her joyful confidence that she was now forgiven. As they rose to their feet she exclaimed, "Just think of it, Pastor, I could have had complete forgiveness and cleansing 40 years ago had I but believed God."

Hebrews 6:18 declares that it is *"impossible for God to lie."*

5. Think of God as powerful enough to bring solutions.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was." Psalm 33:6,9.

"Through faith we understand that the worlds were framed by the word of God. . . ." Hebrews 11:3.

When the authors of these lessons were learning the new kind of prayer, two texts of Scripture came alive in an amazing floodlight of revelation. They are (1) Romans 4:17, *"God, . . . calleth those things which be not as though they were."*, (2) Psalm 33:9, *"He spake, and it was."* Putting the two passages of Scripture together, it says, in effect, that anything that *does not* exist, *does* exist the moment God's creative word names it. This is our creator God.

6. God requires of us childlike faith.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3.

How does childlike faith express itself? We have given the experience of two little girls in another work. We review it briefly here. They were very little children, discussing a point on which they disagreed, when one said, "It is so."

The other replied, "It tain't so."

The first girl in order to give weight to her statement replied, "Yes, it is so because Mother said it is so."

But the other little girl did not *know* her friend's mother, so she spoke with a shrug of the shoulder, "It still tain't so."

This fully aroused the first girl, who replied with great earnestness and conviction, "It is so, too, because what Mother says is so EVEN IF IT TAIN'T SO." This is childlike faith.

7. We are to visualize the solution.

Jesus taught us to offer a prayer that *asks*, *believes*, and then actually *receives*, or *claims*, the solution without doubting, because what God says is so, even though our own minds cannot comprehend it all.

Jesus commands us to:

ASK—Matthew 7:7, "*Ask, and it shall be given you.*"

BELIEVE—Mark 11:24, "*Believe that ye receive . . . and ye shall have.*"

RECEIVE, or CLAIM—Matthew 21:22, "*All things, whatsoever ye shall ask in prayer, believing, ye shall receive.*" (We use the words *receive* and *claim* interchangeably because when we go to the airport baggage claim, for instance, we *claim* our baggage when we *receive* it.)

8. Claiming God's creative promises.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of

the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

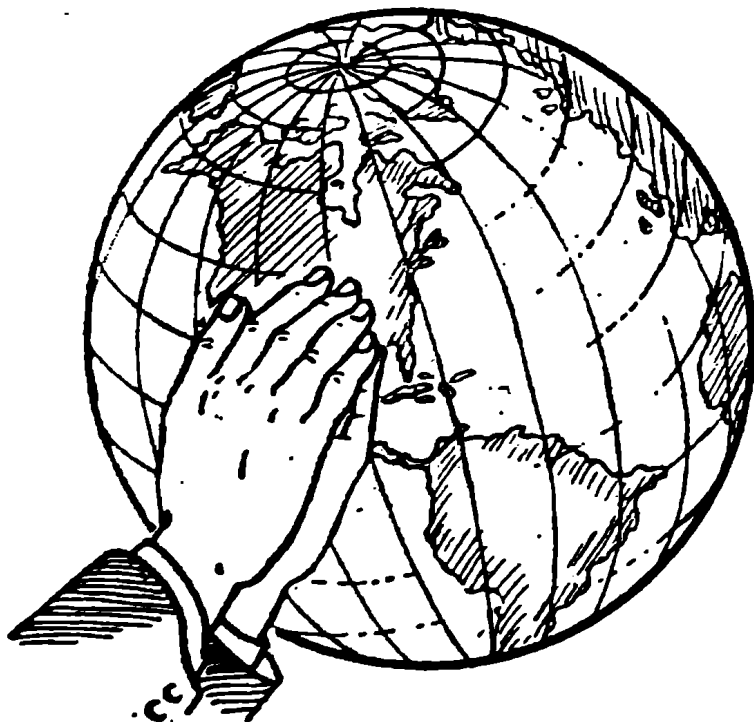
"Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

"Now ye are clean through the word which I have spoken unto you." John 15:3.

Assignment

We recommend to you, our student, a review of this introductory lesson. You will receive much benefit thereby. This is what we do with important lessons or sermons. We review them several times. We even drill ourselves on the principles taught. Try doing this. The second, third, or fourth review will do more for you than the first reading.

We suggest that when in a prayer circle with a few friends, you discuss the lesson together. Each one present will discuss what was particularly helpful to him (her). By repetition the mind holds the truths presented.



A PERSONAL MESSAGE TO YOU

Dear Student:

As you enter upon the study of these lessons, you will find a great urge to share with others. This is perfectly normal.

There are two classes of individuals with whom you will want to share:

1. Those who are eager to listen.
2. Those who are turned off when you talk.

For those who are eager to listen, we suggest that you form a little home ABC prayer group. (See instructions on p. 108.)

For those who are turned off when you speak, we suggest you follow carefully our *Personal Message to You* section following each lesson.

Experience has taught us that in almost every instance they are turned on again by following the *seven secrets of communication*.

We wish to share these secrets with you. They tell us how to converse, how to communicate, how to just plain *talk*. They tell us *what* to talk about as we converse with a person who is turned off, or who has never been turned on.

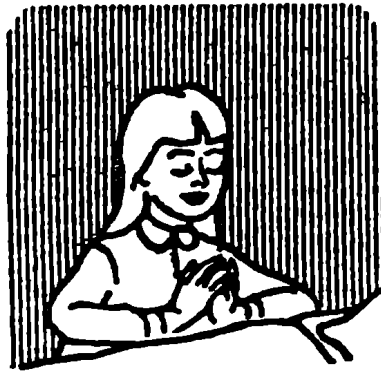
May we suggest first of all that until you start reading these *Personal Messages To You*, you merely listen to others. And, if they ask, refrain from *overtalking*. Remember it is not the amount of talking that helps. It is rather the *quality* of what you say that determines its effectiveness.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.

QUIZ ON INTRODUCTORY LESSON

1. We should think of God as a very good _____.
Luke 11:13.
2. We do well to try to visualize God's _____
running to and fro to see some one who needs help and
will ask Him. 2 Chronicles 16:9.
3. Romans 8:32 tells us that God _____ gives us
all things.
4. God brings us by a way we know _____.
Isaiah 42:16.
5. Our Lord wants to give us abundantly above all we
can ask or _____. Ephesians 3:20.
6. The worlds were framed by the _____ of
God. Hebrews 11:3.
7. God requires _____ faith. Matthew 18:3.



Correct Answers

1. Father; 2. eyes; 3. freely; 4. not; 5. think; 6. word;
7. childlike.

LESSON I

THE SCIENCE OF THE PRAYER OF RECEPTION

Introduction

George Muller, in his declining years, was asked by a reporter the secret of his great faith. His answer was distilled in two words: "Great trouble."

During a time of great personal trouble, my wife and I learned from the Bible that true prayer is a science. We had been ministering the Word of God for many years. But we had never before thought of the exercise of prayer as a science.

We learned from God's word that in this "science of prayer" promises are like tiny seeds—apple, acorn, or grapefruit—that are nurtured when we accept, or receive them.

1. "Science" means "to know."

The first word used in our dictionary to define "science," is "knowledge." To pray scientifically, then, is coming to the place where we can say, *"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."* 1 John 5:14, 15. Not that we *might* have, or *would like* to have, but actually *have*.

2. The basis of this knowledge is a simple seed.

"A sower went out to sow his seed. . . ." Luke 8:5.

"The seed is the word of God." Verse 11.

A girl in British Columbia, Canada, was showing a grapefruit to friends, including some members of our team. It was observed that the grapefruit was open and a seed was exposed. The seed itself had cracked open. There to the gaze of all, could be seen a tiny, tiny grapefruit tree coming right out of that cracked seed. The tiny tree had two leaves, a trunk, and a root.

Rutherford Platt, a prize-winner in science, had declared decades before that every normal apple seed contains three departments of an apple tree—a trunk, two leaves, and roots. He stated that this tree could actually be seen if one used a magnifying glass large enough.

A friend of ours told us of a locality where we could obtain some wild persimmons. We love ripe persimmons. He suggested that we cut one of the seeds slantwise. There we found a persimmon tree—tiny though it was—with leaves, trunk, and roots.

What is true of a grapefruit seed, an apple seed, and a persimmon seed is also true of other seeds. Every normal acorn, for instance, contains an oak tree.

Jesus said, *"The seed is the word of God."* Luke 8:11. Every Bible promise, therefore, is seed, and there are at least 3,573 Bible promises, or clusters of promises, in the Bible.

3. Each Bible promise contains the thing it names.

An apple seed promises an apple tree—and it also *contains* one.

A grapefruit seed promises a grapefruit tree, and it actually *contains* a grapefruit tree.

A persimmon seed promises a persimmon tree, and it also *contains* a persimmon tree.

A Bible promise for wisdom contains wisdom. *"If any*

of you lack wisdom, . . . it shall be given him." James 1:5.

" . . . the word . . . is your wisdom. . . ." Deuteronomy 4:2, 6.

A Bible promise for light contains light. *" . . . I will make darkness light. . . ."* Isaiah 42:16.

A Bible promise for peace contains peace. *" . . . my peace I give unto you: . . ."* John 14:27. *"I make peace,"* Isaiah 45:7.

4. God frames it as He names it.

" . . . He made the worlds," Hebrews 1:2. *" . . . the worlds were framed by the word of God. . . ."* Hebrews 11:3.

5. A non-existing thing exists the moment God names it.

"God . . . calleth those things which be not as though they were." *"He spake, and it was. . . ."* Romans 4:17; Psalm 33:9.

This week, as we were writing these lessons, we were invited to speak on the science of prayer before two classes of academy students. We illustrated the above texts this way. I stood in front of the class. There was an open space between the front chairs and where I stood. "Now in this open space is plenty of room for a chair. Suppose I were to say to you students, 'There is a chair sitting right here.' Of what would I be guilty?" I asked.

They replied kindly, but frankly, "Of lying." I agreed. There was no chair there.

Then I continued, "But if God were to say, 'There is a chair there,' what would have taken place?" The students were puzzled. They did not realize that the moment God speaks, that very word contains the thing He names.

To help clarify this miracle I had them read from Genesis 1:1-3. This tells *how* God created “the heaven and the earth,” including light, vegetation, etc. Before God created light on this planet, the text describes the darkness this way, “. . . *and darkness was upon the face of the deep.*” Now how did light come? “*And God said, Let there be light: and there was light.*” Genesis 1:3.

The Apostle Paul words it this way, “*God . . . commanded the light to shine out of darkness. . . .*” 2 Corinthians 4:6.

“*By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was. . . .*” Psalm 33:6, 9.

In other words, God spoke and it existed immediately.

i. To activate the seed, something else must be added, so far as our personal lives are concerned.

“*Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . but the word preached did not profit them, not being mixed with faith. . . .*” Hebrews 4:1, 2.

You recall that years ago poppy seeds were found in a monarch’s tomb. They had lain there for centuries. Now they were taken out, exposed to the warmth of sunlight and moisture. What happened? They germinated. They burst forth. They bloomed.

So in the science of prayer we claim Bible promises. Each contains what it promises. The gift is in the promise. If we receive the promise, by simple childlike faith, we have the gift promised.

We *know* we have the petitions we desired of Him by claiming Bible promises which contain the very gift promised. It is by a miracle of creation as verily as was creation at the beginning of the world.

7. Jesus declared that prayer must be based on His Word.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23.

The science of prayer, therefore, is limited to two things: abiding in Christ (praying unselfishly); and claiming Bible promises (His word abiding in us). Please read it once again. *"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."* John 15:7.

The main reason why, for many years, we did not accept at full face value such fabulous promises as, *"ask what ye will,"* was because we did not know that the prayer of faith, to be scientific, must be based on what God has promised. Someone has worded it about this way: We must ask for what God has promised, and what we receive must be used in advancing God's cause.

8. The ABC's of The Prayer of Reception.

Ask: "Ask, and it shall be given you. . . ." Matthew 7:7.

Ask according to a promise: ". . . we, according to his promise, look. . . ." 2 Peter 3:13.

Believe: ". . . believe that ye receive. . . , and ye shall have. . . ." Mark 11:24.

Believe, because "all the promises of God in him are yea, and in him Amen. . . ." 2 Corinthians 1:20.

Claim, or Receive: ". . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21:22. ". . . believe that ye receive. . . ." Mark 11:24.

We claim that we have received because the gift promised is in that promise. It is through the miracle of instant creation.

9. Summarizing.

a. There is a science in prayer, for we are to "know."
1 John 5:15.

b. The word of God is seed; therefore, every promise in the Bible contains the gift promised. Luke 8:11.

c. True scientific prayer is based on Bible promises.
2 Peter 3:9.

d. We are not merely to *ask*, and *believe*, but to *return thanks* that we *have received*. John 11:41.

There is more to this science. (See next lesson.)

A PERSONAL MESSAGE TO YOU

Dear Student:

In learning the seven secrets of communication let us notice the first very briefly.

1st Secret—JESUS

Jesus said "*I have given you an example.*" John 13:15. Let us ask then: What did Jesus talk about? The answer is very simple. When He met a man who was interested in leprosy, Jesus talked about cleansing. (See Matthew 8:2, 3.) When Jesus met men who were interested in fishing, he discussed fishing. (See John 21:5, 6.) Jesus did not talk about fishing to a man whose primary interest was cleansing from leprosy. Neither did Jesus discuss leprosy with men whose primary interest was fishing.

So we are to ask God for wisdom (see James 1:5), and then believe that Christ is made unto us wisdom. (See 1 Corinthians 1:30.) Christ's methods are not out of date. He met men where they were. He conversed with them concerning things in which they themselves wanted him to speak.

This then is a tremendous revelation to many would-be soul-winners. Discover what interest the individual has with whom you chat. Then visit about that interest if it is a legitimate one, a pure one, a moral one.

People are seldom turned off in conversation when we speak about the things in which they are interested. Christ's whole ministry was made up of this kind of communication.

If John Doe has a sick child, he is interested in that child. If we would not turn him off, if we would be like Jesus, talk about the restoration of that child. Pray for that child. Ask God to heal that child. If John Doe

is interested in a big catch of fish, talk about fishing. You may learn something from John, and at the same time turn him on to the Christ in you.

Cordially yours,

Glenn Coon, Sr.

Glenn Coon, Jr.

INNER LIGHT

The inner half of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out
To show their lining.

—Ellen T. Fowler

QUIZ ON LESSON I

You may wish to fill in the blanks below and then correct them according to the right answers given at the bottom of the next page.

1. Science literally means “ _____ ” (two words).
2. A grapefruit seed actually contains a grapefruit _____.
3. The seed is the _____ of God. Luke 8:11.
4. Therefore every Bible promise is a _____ Luke 8:11.
5. Every normal apple seed contains an apple _____.
6. Every promise in the Bible contains the _____ promised.
7. A promise for wisdom contains _____.
8. A promise for peace contains _____.
9. A promise for light contains _____.
10. God calls a thing that does not exist, but the instant He names it, it does _____. Romans 4:17.
11. In order to activate Bible promises in our personal

lives we must mix them with _____. Hebrews 4:2.

12. When we have learned the true science of prayer, we will be able to say, "we _____ that we have the petitions that we desired of him." 1 John 5:15.

13. Every scientific prayer must be based on a Bible _____.

14. Jesus taught us to _____. Matthew 7:7.

15. He commanded us then to _____. Mark 11:24.

16. He told us that we had a right then to _____. Matthew 21:22.



Correct Answers

1. to know; 2. tree; 3. word; 4. seed; 5. tree; 6. gift; 7. wisdom; 8. peace; 9. light; 10. exist; 11. faith; 12. know; 13. promise; 14. ask; 15. believe; 16. receive.

Solution-Centered Praying

Introduction

Years ago my wife and I learned an important secret. It had to do with prayer. We learned that the length of the prayer does not necessarily determine the degree of help one receives. We learned that many people spend a full hour or two a day in prayer. But at the end of a specified period of time, they have made no progress whatever. This is because they deal principally with their problems in their prayers. They should be visualizing solutions. Let us repeat it—they should be visualizing solutions in their prayers. This is what true Bible praying does.

This very week a most sincere lady came to us, inquiring how many problems she should pray about at one time. We suggested that she think about only one. But that this one (during a period of perhaps one week) would be solution-centered, not problem-centered except just long enough to identify the problem. As soon as she had diagnosed the situation she should at once go into thought orbit around the positives, the solutions. This is in keeping with the Word of God. The Bible does not say to give much thought to doubts, to go into orbit around your doubts. It says: “. . . *add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.*” 2 Peter 1:5-7.

The way some people would seem to read this Scripture it would say: “To your problem of why you doubt so much, add the problem of why you are so impure in your thinking. Then add to this impurity of thought

another question—Why do I know so little? Then add to this the problem of why I am an addict to so many bad habits. Then add to this problem—Why do I lose my temper? Then add this thought—Why am I so irreligious at times? Then add to this the problem of why I am so mean in my home. And then add to this—Why am I so uncharitable?

NO! NO! God's way of praying is to be solution-centered. We present it in this lesson.

If any man
is in Christ,
he is a new
creature . . .

- II Corinthians 5:17

1. We gradually become like that on which our minds dwell.

" . . . we all, . . . beholding . . . are changed into the same image. . . ." 2 Corinthians 3:18.

"For as he thinketh in his heart, so is he. . . ." Proverbs 23:7.

Several psychiatrists recently did an extensive research on suicide. It is reported that they all but one committed suicide.

When we were in grammar school a neighbor boy became adept at mimicking a fellow pupil who stammered. Years later we met the mimicker again. He was himself a confirmed stammerer.

One of our brothers was named after an eloquent minister. This minister limped. A young minister under the training of this older one was impressed deeply with his character and his ministry. He wanted to be like this great man. It was later observed that he also walked with a slight limp just as the older minister did.

2. The Holy Scriptures teach us to think on things which are lovely.

“ . . . whatsoever things are honest, whatsoever things are just, . . . whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . and the God of peace shall be with you.” Philippians 4:8, 9.

When I was a lad, learning to ride a bicycle, I was filled with fear lest I ride into a tree or telephone pole. I glared in the direction of that tree and ran straight into it. Then I glared at the pole and smashed into it. Then my older brother, Lane, came to my rescue. He gave me a simple principle: it was to look in the direction I wanted to go, rather than to look where I did not want to ride. “Look right down the right lane of the road,” said he, “and you will go there.” I did. I never again ran into a problem tree or pole.

A friend of ours went to seek counsel of a professional man who insisted that she “talk out” her problem over an extended period of time. When she was through he frankly presented her with counsel to commit herself immediately to a mental institution. As she stepped out of his office and into her car, she exclaimed to her husband, “That fellow is crazier than I.” She then went to a good medical doctor who presented before her mind the possibility of healing. This picture gave her hope. Today she is a good wife and mother, in average health, and even doing splendid gospel work in which many souls are blessed.

A happily married couple were advised by a friend that something very serious could take place unless they studied the faults of each other and then “talk them out.” They had been looking at each other’s virtues. Now they followed his counsel, watched for the faults appearing in each other. The next time they saw him they were

on the verge of divorce. They decided that the first method was better—that of looking at the good qualities of each other.

A minister friend of ours is often invited to help restore marital harmony. He chats individually with each marriage partner. Quietly and diplomatically he draws out from each one the good, the worthy qualities and habits of the other. Then tenderly and wisely he enlists the attention of each to dwell on these lovely qualities. He has been used of the Lord to effect many reconciliations.

Before he officiates at weddings he follows the same principle of encouraging each to look for good qualities in the other. He even secures their pledge. There has not been one divorce according to the latest report.

3. Before any of us had a problem, a solution was already in existence.

Before we sinned there was a Saviour. “. . . *the Lamb slain from the foundation of the world.*” Revelation 13:8.

Before death there was life. “*In him was life. . . .*” John 1:4.

Before sorrow there was happiness. “. . . *when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?*” Job 38:4, 7.

4. For every problem we have there is a solution awaiting our acceptance.

Peace is offered to the unhappy. “*Peace I leave with you, my peace I give unto you. . . .*” John 14:27.

This peace is to those who are Christ-centered—solution-centered. “*Thou wilt keep him in perfect peace, whose mind is stayed on thee. . . .*” Isaiah 26:3.

D. L. Moody declared that this promise is to those whose mind is stayed on Christ; therefore, the reason why so many do not find that peace is because their minds are stayed on dear self.

Every need is promised. “. . . *my God shall supply all your need. . .*” Philippians 4:19.

The problem of salvation has a solution. “*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*” Isaiah 45:22.

Forgiveness, cleansing and eternal life are all promised to the believing, confessing sinner. “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” “*And this is the promise that he hath promised us, even eternal life.*”

John 1:9; 2:25.

5. Scientific praying is solution-centered praying.

A centurion asked Jesus to heal his servant. Listen to his solution-centered prayer. “. . . *but speak the word only, and my servant shall be healed.*” Matthew 8:8. Jesus replied, “. . . *and as thou hast believed, so be it done unto thee. . .*” Matthew 8:13.

A woman with the issue of blood was solution-centered. Listen to the solution she found in Christ. “. . . *and she felt in her body that she was healed of that plague.*” Mark 5:29. Jesus said, “*Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*” Verse 34.

Jacob teaches how not to mull over problems, and to become solution-centered as he feared Esau would lay him. He identified his problem in 17 words. (See Genesis 32:11, last part.) He immediately claimed two solution-filled promises of his Lord. (See Verses 9-12.) The promises are found in chapter 28:13-15, and chapter 1:3.

He went into action around solutions in harmony with the promises he claimed. He sent 580 animals ahead of him to Esau as gifts and instructed his family to refer to him as Esau's "servant." These two solution-centered actions would aid Esau in realizing that Jacob was neither returning home as a beggar, nor to lord it over Esau. Jacob was highly successful. (See Genesis, chapter 33.)

King Jehoshaphat teaches us not to mull over problems but to go into orbit around promised solutions and act out that faith.

He identified his problem in three verses of Scripture found in 2 Chronicles 20:10-12. He then claimed solution-filled promises of his Lord recorded in 1 Kings 8:33-37 and 9:2. He then prayed a three-part prayer such as this course of lessons teaches us: (1) He *asked*—2 Chronicles 20:4. (2) He *believed*—Verse 20. (3) He *returned thanks* that he had received by having his army choose the victory song before there was the slightest sign of victory. Verse 21. His victory was so fabulous it took three days to gather the spoil. Verses 22-25.

6. Try a simple, scientific ABC solution-centered prayer of reception.

The following plan of claiming Bible promises as solutions has proven to be wonderful! We receive letters from many parts of the earth containing numerous thrilling experiences.

As you go through Christ's simple ABC prayer, please think of the problem as being at your right. The solution as being at your left. Now picture yourself going through three steps of a scientific prayer of reception.

First Step: A—Ask. Matthew 7:7.

Jesus commanded us, "*Ask, and it shall be given you. . . .*" Think of yourself, as you vocalize your request

acing the solution. Where is your back? Toward the problem. You have not ignored its existence. Rather, once having recognized and identified it, you have started looking toward the promised solution. Now you need no longer mull over the problem, going first to one person and then to another, covering the case history repeatedly. Instead you now begin talking about the solution promised.

Second Step: B—Believe. Mark 11:24.

“Jesus taught, “. . . *believe that ye receive . . . and ye shall have. . .*” Now you see yourself moving in the direction of the promised solution. You are actually vocalizing your faith by saying, “Lord, I believe.” As you visualize yourself moving in the direction of the solution you may not be able to fully discern the solution at once. But you move in that direction by continually voicing your belief in God and in His promised gift. Keep right on voicing this faith. Keep right on moving even though you see no sign of the solution you have been moving toward. Remember “*faith is . . . the evidence of things not seen.*” Hebrews 11:1. The evidence is the promise. It contains the gift. This spoken faith is most pleasing to God. He is delighted. (See Hebrews 11:6; Proverbs 15:8.)

Third Step: C—Claim, or Receive. Matthew 21:22 and Mark 11:24.

Now picture yourself claiming the solution promised just as you actually take hold of your baggage at the baggage claim. Is it eternal life you are claiming? Then picture yourself doing what you have been taught to do—” . . . *lay hold on eternal life. . .*” 1 Timothy 6:12.

Do you need wisdom? (See Proverbs 3:13.) “*She is a tree of life to them that lay hold upon her: . . .*” Proverbs 3:18.

Is it light you need? (See Isaiah 42:16.) Then picture

yourself putting "*on the armor of light.*" Romans 13:12

Is it healing? Then picture yourself *touching "the hem of his garment."* Matthew 9:20.

This, then, is the simple, scientific way to claim Bible promises. It is a new concept to those who have been taught that the way to find solutions is to be problem centered. You cannot see the Statue of Liberty by gazing toward Alcatraz.

Assignment

We suggest to you, our student, that you actually drill yourself on the three-step scientific prayer. Go through the plan and see for yourself what it will do for your own life. Why not do this several times in the period of one week between lessons.

NOT BY BREAD ALONE

Man doth not live by bread only,
but by every word that proceedeth
out of the mouth of the Lord doth
man live.

Deuteronomy 8:3

A PERSONAL MESSAGE TO YOU

Dear Student:

We wish to share with you the second secret of soul-winning communication.

2nd Secret—THE JOY OF JESUS

Just the other night, as we were doing these lessons, a lady asked us an important question. We had just spoken to a group of teachers. Her question was, in effect: "Just how would you approach a young man who has lost his way?"

We would like to share with you what Jesus would do, how He would speak, and how He would act. Many people have the impression that He was not a happy man. They overlook such statements of Scripture as these:

"In thy presence is fulness of joy." Psalm 16:11.

"... exceeding joy." Jude 24.

"The joy of the Lord is your strength." Nehemiah 8:10.

"Restore unto me the joy of thy salvation; . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psalm 51:12, 13.

"Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded. . . ." Jeremiah 31:16, 17.

Probably one of the main deterrents to Christianity for John Doe was the solemn, sad, sorrowful countenances of those senior Christians who trained him. Their faces, their conversation, their lives produced nothing to cause John Doe to believe that Christianity had answers to life's problems. The very ones who sought to help him had turned him off.

Our Lord made everything to produce "after its kind."

A sad, self-loving professed Christian cannot produce a joyful, vibrant, happy convert. To turn people on to joy we must be joyful. To turn people on to happiness we must be happy.

Learning how to ask, believe and claim Bible promises, Christ promised, would make our joy full. John 16:24.

3rd Secret—CHRIST'S HUMILITY

One of the best ways, said Christ, to turn people on is to "humble ourselves." "*He that humbleth himself shall be exalted,*" He promised. Luke 14:11.

Christ taught a priority in religion. More important than going to church, as important as that is, is the spirit of humble reconciliation. Matthew 5:23, 24. This takes place by our obeying the Scripture. "*Confess your faults one to another, and pray one for another, that ye may be healed.*" James 5:16.

To sit down beside John Doe and quietly, humbly ask his pardon for errors we have committed is an art. It is a Christian art. It is a healing art.

Even if we have *not* hurt John Doe's feelings, still humility is essential in not appearing sanctimonious. It is important to be so humble that we will "esteem" "better than" ourselves others who may have become alcoholics or drug addicts. (See Philippians 2:3.) This is extremely important. We are all surrounded by different circumstances in life. Had the circumstances that were John Doe's been ours, we might not have done nearly as well as this alcoholic or drug addict.

The "holier-than-thou" attitude of those of us who try to communicate with John Doe must be broken. We must, within our own hearts, "*Honour all men.*" 1 Peter 2:17. And, "*Speak evil of no man.*" Titus 3:2.

No matter how righteous we feel ourselves to be, if we are to learn of our Exemplar—Jesus, we shall learn that He descended from the God level, Philippians 2:6; to the

man level, verse 8; to the servant level in attitude, verse 7. He was born with beasts, and died between criminals. To win John Doe we never lecture him, preach at him, belittle him, or appear shocked at any sins he has committed. Jesus was the purest, yet He did not appear shocked at the sins of the woman of Samaria who had had five husbands and was now living out of wedlock. He did not condone, but He did not practice sanctimony.

4th Secret—CHRIST'S FREEDOM OF CHOICE

"If any man . . . open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20.

"And whosoever will, let him take the water of life freely." Revelation 22:17.

"Choose ye. . . ." Joshua 24:15

Christ invites. He does not high pressure. Christ answers when men ask. (See Matthew 7:7.) He doesn't force instruction on anyone. He inspires others to ask Him by asking them. (See Luke 2:46, 47.) It is a great art to be like Christ; that is, not to force instruction on anyone, but to do things to cause them to ask. Then when the answer is given it makes an impression never to be forgotten.

5th Secret—CHRIST'S FAITH

"Follow me, and I will make you fishers of men." Matthew 4:19. What faith to express in men, who afterward toiled all night fishing with no results! (See Luke 5:5.) His faith in them was rewarded. They baptized 3,000 souls in one day. (See Acts 2:41.)

To speak suspiciously is to create the very evil we seek to prevent. *"For whatsoever is not of faith is sin."* Romans 14:23, last part. But *"this is the victory that overcometh the world, even our faith."* 1 John 5:4. Christ's faith was so great in erring men that He promised them they could

go to the entire world and He would never fail them. (See Matthew 28:18-20.) Let us speak out our confidence in the presence of John Doe. Never speak doubtingly of his sincerity. "*Honour all men.*" 1 Peter 2:17. And more than this, "*Speak evil of no man.*" Titus 3:2.

6th Secret—CHRIST'S LOVE

"And now abideth faith, hope, charity [love], . . . but the greatest of these is charity [love]." 1 Corinthians 13:13.

"We love him, because he first loved us." 1 John 4:19.

"With lovingkindness have I drawn thee." Jeremiah 31:3.

"I drew them . . . with bands of love." Hosea 11:4.

Christ's love was selfless. As stated in the first secret, He took an interest in the other man's interests. Selfless love does not try to bribe, saying, "I spent thousands of dollars on your education so now you ought to respect my judgment or feelings." Selfless love says in effect, "I am interested in your happiness" and means it. If it is not meant, then it is hypocrisy.

7th Secret—CHRIST'S HOPE

"For thou art my hope, O Lord God." Psalm 71:5.

"We are saved by hope." Romans 8:24.

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:5.

"Which hope we have as an anchor of the soul, both sure and stedfast." Hebrews 6:19.

Hope is a blending of faith and love. (See Ephesians 2:8, 9 and Romans 8:24.) Therefore, when we lovingly express faith in another, when we believe that he has a mission in life, when we believe he will yet fulfill that

mission—this is hope. He will go to sleep at night and pull over this expression of faith that he has a mission in life.

A married partner expresses her confidence that the marriage will be highly successful. This can be used mightily to save a marriage. A parent expresses confidence in a son who is a drug addict, that he will lead many young people to a beautiful way of life. This is used miraculously to save him from drug addiction.

In every soul there are limitless possibilities. We are to draw forth from the heart of John Doe the confidence that these possibilities may be realized. But we are not to add, in a holier-than-thou manner, "You can only find such a happy life if you straighten up and behave yourself." No never! To give hope and yet break Christ's law of humility to break the whole chain—the seven secrets of beautiful communication.

to Summarize

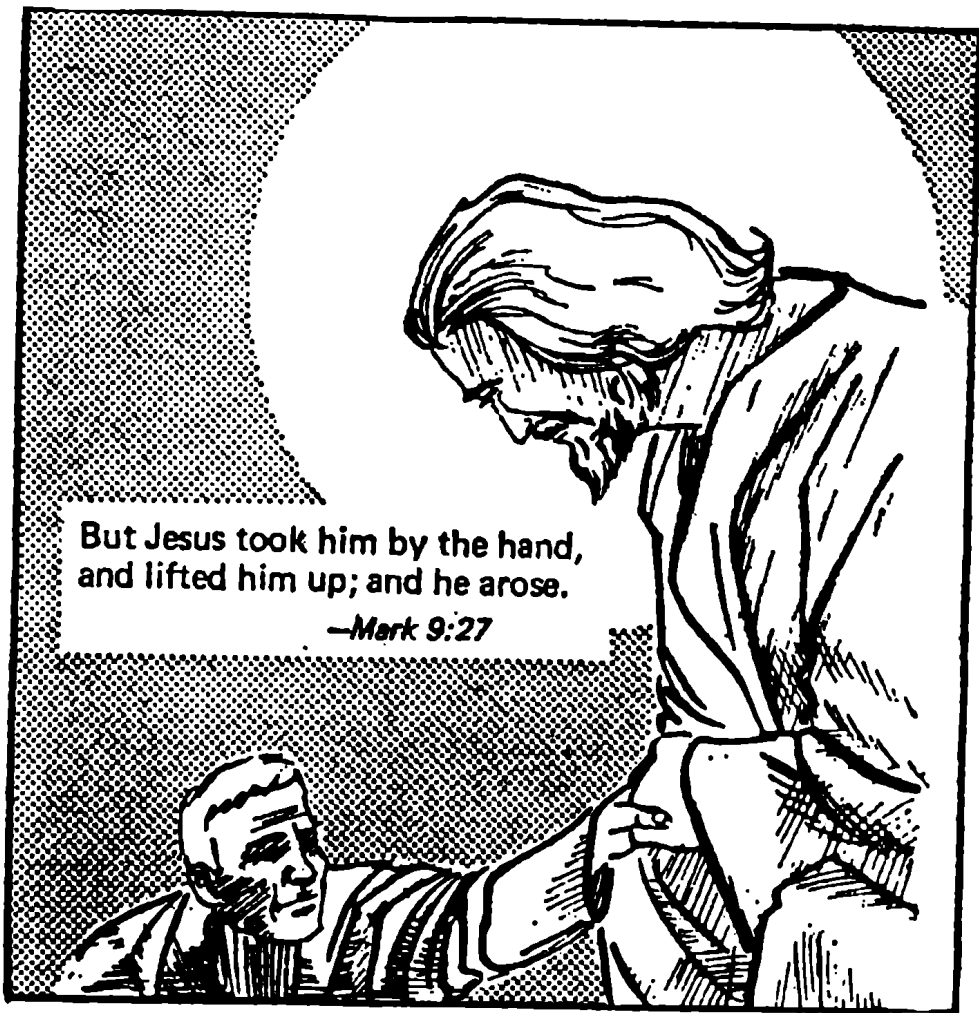
These seven laws of communication are to challenge us to draw near to Christ. "*Wherefore the law was our schoolmaster to bring us unto Christ.*" Galatians 3:24.

In order to show faith, hope and love to a soul who seems beyond hope, one must have a personal indwelling of the power of God. (See Romans 1:16, 17.) Without this indwelling presence we shall use carnal weapons. (See Corinthians 10:4.)

When we learn to prayerfully take on the attitude of our Lord Jesus Christ, John Doe will, in all probability, come to us. Then when he tells us of his problem, we immediately fix his gaze on the *solution*. We do not overly discuss the problem. We point to the *solution*.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.



QUIZ ON LESSON II

Kindly check or fill in the blanks below. You will find the corrected answers at the end of the quiz questions.

1. Do we solve problems by mulling over them repeatedly? Yes _____ No _____
2. There are three parts to the Prayer of Reception. The first is summed up in the word "_____." Matthew 7:7.
3. As we do the first part of the Prayer of Reception in what direction are we to look? At the problem? _____ or at the solution? _____
4. The problem having been identified or diagnosed, the second part to the Prayer of Reception is summed up in the word "_____." Mark 11:24.

As ~~we~~ *believe*, our minds go more and more in the
rection of the solution _____ or the problem
_____.

The third part of the Prayer of Reception is to claim,
“_____.” Matthew 21:22.

When we thank God that we have received, do we lay
ld more tightly on the problem? _____ or the
lution promised? _____

Correct Answers

1. No; 2. Ask; 3. Solution; 4. Believe; 5. Solution; 6. Re-
sive; 7. Solution.

The Agony of Being Sure

Introduction

When my wife and I began claiming Bible promises in a very special way, we were immediately challenged. Two of our very dear brothers frankly told us that they doubted we had received answers from God. They felt we were guilty of presumption.

We felt that much was at stake. If they had properly evaluated the situation, we should be willing to back down at once. On the other hand, if we were exercising faith we should move forward. Of one thing we were certain—we did not merit answers. But could we, unworthy though we were, claim with certainty the promises of the Bible? Were the promised solutions found in the Bible for us today under all circumstances and in all walks of life? We must find the answers.

Flyleaf Outline

To clarify our thinking, we made an outline of several questions and answers. We placed this outline right in the flyleaf of our Bible. This was so we could often refer to it and drill ourselves on the points made. After we had made the outline, we reviewed it again and again. We suggest to you, our student, that you follow the same procedure. The questions and answers more or less followed the outline below.

1. How do we know there is a God?

One of our brothers had previously prepared a sermon. It was titled, "How I Convince the Infidel there Is a God." This sermon contained beautiful experiences of God's

xistence. Its proof was drawn chiefly from nature. My
rother had explored extensively into various facets of
ature to prove a mind controlled all created works. From
e time a seed is planted (whether it be for vegetables,
rass or flowers), until it germinates, springs forth from
e ground, develops and bears its fruit, or its bloom, my
rother showed in a convincing way that the seed declares
: is controlled by law. It has order. It has beauty. It
reveals design. It shows that a mind controls it with
means-to-an-end. He summed up this portion of his ser-
mon with the statement: the law, the beauty, the order,
he symmetry, the design, the means-to-an-end in all
reated works postulates mind. There is nothing in our
planet that reveals these characteristics where a mind is
not involved. Even a humble, unattractive traffic light sug-
gests that some mind put it there. How much more the
works of nature!

We had heard of how a tiny flower had been used of
God to convert a criminal behind bars. We, too, picked
up a tiny flower. We observed its beauty, its symmetry,
its design. We saw that the laws of life controlled it. It
had order and means-to-an-end from the time it was a
seed until its day was done.

Then we looked up into the vast vault of blue. We had
oved to study astronomy. We could, with the Psalmist
ry out, "*The heavens declare the glory of God; and the
firmament sheweth his handywork.*" Psalm 19:1. "*The
fool hath said in his heart, There is no God.*" Psalm 14:1.

2. How do we know God is wise enough to solve our problems?

This was the next question in our outline. We still
clutched the tiny flower. Wisdom was seen in its germina-
tion, its development from its first day to its beautiful
fruitage. Then we looked into the starry heavens and we

could cry out, “. . . *he hath established the world by his wisdom, . . .*” Jeremiah 10:12. Simple but profound proof.

3. How do we know God is powerful enough to solve our problems?

This was our next outlined question. We needed a God. Not merely one who existed, but one who was wise enough and powerful enough to solve problems we faced. We thought of astronomy. We reviewed the run-away speed of Arcturus. Arcturus is but one among the billions of orbits within billions of universes. Surely, “*He hath made the earth by his power. . . .*” Jeremiah 10:12. And the “heavens” are the “*work of thy fingers.*” Psalm 8:3. “Yes,” we cried, “God is wise enough and powerful enough to handle our problems.” But we needed another question answered.

4. Is God personally interested in a little speck like me?

We picked up the tiny flower again. There could not fail to be an answer. He made this flower (only a dot as compared to us) perfect—absolutely perfect. It was beautiful—perfectly beautiful. His *personal* interest is in that speck of a flower, from the moment it was a seed, all through its pilgrimage.

“*Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven . . .*” (Matthew 6:30), shall He not much more take a personal interest in my problems? Yes, a thousand times yes. That silent flower speaks eloquently of our heavenly Father’s care.

Then the next question was:

5. How do we know God communicates to us personally in the Bible?

We pondered on how completely foolish it would be to think of an infinitely wise, powerful, loving God as being unable to communicate to the intelligent creatures He has made. We outlined three evidences of God's communication to mankind in the Bible.

First: We recalled the many years we had presented, in our public ministry, various prophecies of the Bible. They had, without exception, been fulfilled on time. There were no crystal ball errors such as our modern "prophets" admit.

Of the approximately 1,335 Bible prophecies, 1,000 have already met the point of fulfillment. Not one has failed. We recalled how a brother of ours had told of Josiah Litch. Litch was preaching on Bible prophecy in 1838. There were hundreds upon hundreds of unbelievers, infidels, and skeptics. Litch pointed out that in two years the Ottoman Empire would lose its independence. He even gave the date it would happen according to Bible prophecy. It would be August 11, 1840.

It is said that on that date when the prophecy was fulfilled to the very letter, one thousand infidels accepted the Bible as the Word of God. We said to ourselves, if infidels, on the basis of just one fulfilled prophecy, could accept the Bible as God's communication to man, what about ourselves? We know there are hundreds upon hundreds of fulfilled prophecies. Should not our faith be stronger in the Bible as God's communication to man than the 1,000 infidels who were converted on the basis of *one* fulfilled prophecy?

Jesus said, "*Now I tell you before it come, that, when it come to pass, ye may believe that I am he.*" John 13:19.

Second: We placed on our outline a list of dramatically changed lives. These people were murderers, adulterers, thieves, proud and arrogant blasphemers. We saw their lives completely changed through their reverent study of the Bible. This is what the Bible promises can do. "*Whereby are given unto us exceeding great and precious*

promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Third: The most personal evidence we have is that which is within our own experience. We placed on our outline what we know beyond question the Book has done for us. When we have reverently studied its pages it has worked a transformation in our lives. When we have neglected its study we discover our carnality. What Jesus said is true: "*Now ye are clean through the word which I have spoken unto you.*" John 15:3.

6. Our Conclusion—The Bible promises are as sure as God Himself.

"By myself have I sworn. . . ." Genesis 22:16.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Hebrews 6:17-19.

7. Others came to the same conclusion.

Joshua challenged millions in these words: ". . . and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

Samuel declared, ". . . the Strength of Israel will not lie nor repent: for he is not a man, that he should repent [or turn back from His word]." 1 Samuel 15:29.

The *Psalmist* stated, "*Thy word is true from the beginning: . . .*" Psalm 119:160.

Jeremiah cried out "*The Lord is the true God. . . .*"
Jeremiah 10:10.

Paul, the apostle, was certain that, "*All the promises of God in him are yea, and in him Amen, unto the glory of God by us.*" *2 Corinthians* 1:20.

Even *Balaam*, the backslidden prophet of God, cried out, "*God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*" *Numbers* 23:19.

Victorious souls before *God's throne* will sing, ". . . Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." *Revelation* 15:3.

All heavenly beings have made their decision. "*For ever, O Lord, thy word is settled in heaven.*" *Psalms* 119:89.

One hundred million angels around *God's throne* cry out, "*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*" *Revelation* 5:12.

"Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea . . . heard saying, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*" *Revelation* 5:13.

And we cried out, "*My heart is fixed, O God, my heart is fixed: I will sing and give praise.*" *Psalms* 57:7.

6. Therefore we decided to make Bible promises personal.

We prayed *before an open Bible* as did *George Muller*, that famous man of prayer. We often took the Bible in our hands, opening it to a promise. We did as did *Monica*, another of *Augustine*. She placed her finger right on the promise of God. She made the promises of God very personal. We have a personal God. Why not then accept His promises to us personally?

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29.

9. *C. H. Spurgeon*, one of the greatest preachers of all time, once said, “Prayer pulls the rope below, and the great bell rings above in the ears of God . . . he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might.”

10. *Norman Macleod* gave this testimony: “There is no such thing in the long history of God’s kingdom as an unanswered prayer. Every true desire from a child’s heart finds some true answer in the heart of God.”

A PERSONAL MESSAGE TO YOU

Dear Student:

John Doe may have lost all confidence in the promises of the Holy Scriptures. This need not cause us to despair.

If we can determine *why* he lost this confidence then we can immediately deal with the *remedy*.

Many dear souls have lost confidence in the Bible because they have not *found* its teachings relevant to the problems of their personal lives. Therefore, we are to give our joyful testimony, when they ask. Our testimony is that we, too, have not been as securely anchored to the wonderful, truthful, never-failing promises of God's Word as He would have us to be. We share with them what a change has come into our lives since we have begun to learn how to claim Bible promises.

We should be very cautious lest we sound to John Doe as if we were *preaching* at him. Rather we are merely *sharing*. This sharing is in deep humility. The credit for our victory belongs to our Lord, not to ourselves. And He is to be referred to again and again as the *Source* of that deliverance.

Years ago we had a group of people in our prayer room who wished to stop smoking. In order to help them and to increase their faith we invited to join us several men who had already received deliverance from the habit.

Unfortunately, we neglected to brief them beforehand on *how* to share their deliverance experience. So these dear ones began to "preach" at those who were seeking, giving the appearance that they were uplifting themselves instead of Christ.

We found that that kind of testimony had to be changed immediately in order for our meeting that day to be successful. It was very important for all to know that the *source of victory is Jesus Christ*, not our will power,

although that comes from God and is necessary. *"It is God which worketh in you both to will and to do of his good pleasure."* Philippians 2:13. Therefore, God should receive all the credit. Those whose will power is weak, will be able to connect with the Source, and find deliverance.

Let us *always* be very humble in our sharing with others. Otherwise, they will feel belittled as if we do not understand them, or as if we were uplifting self.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.

QUIZ ON LESSON III

1. The heavens declare the glory of _____. Psalm 19:1.
2. He hath established the world by his _____. Jeremiah 10:12.
3. He made the earth by his _____. Jeremiah 10:12.
4. We know God takes a personal interest in every soul because he has clothed the _____ of the field. Matthew 6:30.
5. Jesus said that fulfilled prophecy is to help us to _____. John 13:19.
6. We are made partakers of the divine nature by the precious _____. 2 Peter 1:4.
7. We are _____ through the words our Lord has spoken. John 15:3.
8. God's promises are _____ and _____. 2 Corinthians 1:20.

Correct Answers

1. God; 2. wisdom; 3. power; 4. grass; 5. believe; 6. promises; 7. clean; 8. yea, Amen.

How To Make Bible Promises Personal

Introduction

Years ago we taught a course on the technique of soul winning. As the students began practicing the seven secrets, excellent results followed.

Then we began to learn the science of the Prayer of Reception. We learned to combine the science of soul-winning communication with the science of prayer. The rewards were fabulous.

We learned not to be centered on John Doe's bad habits, but to help him fix his gaze on the solution—Jesus Christ.

Bad habits cannot cure bad habits. Centering our speech on evil cannot produce good. Only good begets good. Only life begets life. Only *Christ* is the solution to evil problems. Let us share some of our discoveries with you.

1. Evil habits depart when we receive pardon and cleansing.

a. Let us *accept* complete pardon, then *share* pardon. "*The good Lord pardon every one that prepareth his heart to seek God.*" 2 Chronicles 30:18, 19.

b. Let us *accept* complete cleansing from sin, too, then *share* it. ". . . *I will pardon all their iniquities. . . .*" Jeremiah 33:8. ". . . *though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*" Isaiah 1:18.

c. The same power that forgives and cleanses gives total deliverance from known sin. "*Behold, I will bring it health*

and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. . . . and will build them, as at the first. And I will cleanse them from all their iniquity, . . . and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." Jeremiah 33:6-8.

Recently we received an urgent telephone call to visit two backsliders whom we shall call John and Jane Gray.

Jane was pitifully crippled. Her Christian physician stated that she had more than 20 different poisons in her blood stream. Her condition seemed hopeless. Her husband, John, had slipped away from the Lord and had lost all assurance of salvation and eternal life. He was under personal condemnation, too, because of a bad habit which had completely overcome him. He sat there in their home downcast and full of heavy guilt.

We read Jeremiah 33:6-8 (cited earlier in this lesson), and suggested that Jane insert her very own name. We then re-read the text of Scripture, placing her name in it repeatedly. It promised her health. It promised her cure. It promised her personal peace and truth. As we enthusiastically placed her name in the heart of the promises, Jane seemed to grasp that these were for her personally.

But John looked despondent. We turned to John and suggested that he immediately think no more on his sins. We were claiming cleansing as well as pardon. We were claiming health and cure, and a rebuilding of their lives. These promises were placed there for him personally, as well as for Jane. We enthusiastically called on them both to leave all their sins (including any unclean habit) at the foot of the cross. We encouraged them to ask, believe, and claim complete forgiveness, cleansing, and healing.

We laid our believing hands on Jane's sick body. We invited her to pray a prayer of faith. She cried pitifully for forgiveness, cleansing, and healing.

John prayed briefly but emotionally. They were now

looking away from their problems to Christ, the Solution for every ill. As we left the home, we suggested once again, very kindly, that they both continue looking toward the Solution—Jesus Christ. If symptoms returned, they should assert their freedom.

The lives of both Jane and John were miraculously changed. Jane and John arose the next morning and went shopping. When evening came, both were at our meeting in a nearby church. The change was dramatic! We who had prayed almost gasped in excitement.

At one of our meetings the following week their Christian physician attended them. Speaking of the change in their lives, he summed it up in one word—"Unbelievable!" Yet he did believe. He saw the proof. John also testified that evening. He said that from the hour we taught them how to make the promises personal, his vile habit departed. It had no more power over him. It was gone.

Need we repeat the important lesson? Let us not fix our minds upon our problems. Rather, let us set our face in the direction of the Solution—Jesus Christ. Let us not go into orbit around the bad habits. Talk about Christ, our personal Saviour. There is no power in mulling over sin, evil, and unworthy habits. Sin has no power to cure itself. Rather, "*Look unto me, and be ye saved*" is God's command. Isaiah 45:22. By "*beholding*" we are changed "*by the spirit of the Lord.*" 2 Corinthians 3:18.

2. Eternal life assured.

a. We receive it. "*And this is the promise that he hath promised us, even eternal life.*" 1 John 2:25.

I remember the first time I placed my finger on this wonderful promise. I asked. I believed. I thanked God that I had received eternal life. I inserted my own name. It read like this: "*And this is the promise that he hath promised Glenn Coon, even eternal life.*" 1 John 2:25. This promise brought me glorious assurance.

b. We share it. *"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."* 1 John 5:13.

Two men from what we call "Drugland America" were led to read our experience, recommending that others follow suit. These two young men did. With their fingers on the promise they asked. They believed. They claimed eternal life by placing their names in the promise. Then they wept for joy. Their joyful tears lasted for perhaps 30 minutes. Then they, too, began sharing with others.

3. This assurance brings hope.

"That we through patience and comfort of the scriptures might have hope." Romans 15:4.

A drunkard staggered into one of our meetings. Forty-five minutes later he came right up to the front. Probably he was about to ask for some money. Immediately, a young minister stepped up by his side. He himself had been a heroin addict for ten years. As he stood there by the side of the drunkard, hope sprang up. There the poor inebriated man sobbed out his repentance to God. And God forgave him.

4. A personal fellowship assured.

Like John and Jane, we are to accept perfect fellowship in Christ. Then share it.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Romans 8:1.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

"I believe the promises of God enough to venture an eternity on them."—Watts.

"For the promise is unto you, and to your children, and all that are afar off, even as many as the Lord our God all call." Acts 2:39.

"And ye know in all your hearts and in all your souls, as not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come pass unto you, and not one thing hath failed thereof." Joshua 23:14.

"If you were to spend a month feeding on the precious promises of God, you would not be going about with your heads hanging down like bulrushes, complaining how poor you are; but you would lift up your heads with confidence and proclaim the riches of His grace because you could not help it."—D. L. Moody

John Doe needs this hope.

This hope saves us. *"For we are saved by hope."* Romans 8:24.

We share this hope with John Doe. *"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."* 1 John 1:3.

A 19-year-old drug addict was in deep agony. The young man asked his mother what he should do. As she was pondering on an answer, he spoke up. His words were, "If I knew there was even a single ray of hope . . ." He never finished the sentence. What he needed was *hope*.

Our Lord is that hope.

"For thou art my hope, O Lord God: thou art my trust from my youth." Psalm 71:5.

“He obtained the promise. . . . That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.” Hebrews 6:15, 18, 19.

GOD'S WORD

The grass withereth, the flower
fadeth: but the word of our God
shall stand for ever.

Isaiah 40:8

A PERSONAL MESSAGE TO YOU

Dear Student:

From the foregoing lesson it can be seen that our Lord promises us personal pardon. Then we are to immediately start sharing it with John Doe as God's providence opens the way.

As we were doing this very lesson we had opportunity to meet a young woman who had wandered very far from God. She was planning to divorce her husband and marry another man, who happened to be a leading officer in his church. He had asked her to marry him as soon as he got a divorce from his wife.

The Holy Spirit impressed us to use three specific laws of soul-winning communication with this young woman, whom we shall call Helena.

We talked *faith*—not merely faith in the promises of God; but faith in her future. God's Word declares, "*This is the victory that overcometh the world, even our faith.*" John 5:4. We wanted, and God wanted, Helena to overcome the world. But this could be done only by faith. So we were impressed by the Lord to express fabulous faith in Helena. Satan tempted us to believe we were overdoing it, but "*whatsoever is not of faith is sin.*" Romans 14:23. Helena could scarcely comprehend that we would express such confidence and trust in victory in her life. To express simple, warm faith in a person without preaching at that time is important. It is a fellowshipping kind of faith, not a preaching kind.

We talked *hope*. "*We are saved by hope.*" Romans 8:24. For Helena's marriage to be saved, we must let the Holy Spirit speak hope through us to her. We told her that we believed she was destined to bless hundreds of individuals who, like her, had doubted God's pardon, and

who, like her, had felt they had sinned too grievously to be forgiven.

We talked *love*. “*We love him, because he first loved us.*” 1 John 4:19. These three laws of soul-winning communication are brought to view in 1 Corinthians 13:13 “*And now abideth faith, hope, charity [love].*” “*Charity [love] never faileth.*” 1 Corinthians 13:8.

As Helena chatted with us she stated that she really loved this married man. That he was a wonderful man. We did not tell her that it was merely an infatuation. Why should we, when we have the wonderful instruments of faith, hope and love?

Three days later we met Helena again. Her face was filled with sweet assurance in Christ. What had happened? Said she, “I never thought I could do it, but do you know I called my husband last night and confessed and apologized to him.” Helena’s husband was dumb with astonishment at the change in his formerly infatuated mate.

The secrets—faith, hope, and love—are not alone for the use of ministers. They are for everyone to use who will learn the science of soul-winning communication, and who will blend this science with the prayer of faith.

As the Holy Spirit used us, we were claiming several promises for Helena. We were *asking, believing, and claiming* the answers. Some of these promises you too may wish to learn and claim. Try such promises as 1 John 5:16 and Genesis 3:15 for God’s power to turn a loved one from the infatuating power of Satan—Luke 11:13 and James 1:5 also. God answered fabulously for us. He is no respecter of persons. He will do the same for you. First learn these precious secrets.

Cordially yours,

Glenn Coon, Sr.

Glenn Coon, Jr.

QUIZ ON LESSON IV

1. The Lord wants to pardon _____ one. 2 Chronicles 30:18, 19.
2. He promises to pardon _____ our iniquities. Jeremiah 33:8.
3. He promises us _____. Jeremiah 33:6.
4. By _____ we are changed by the Spirit of the Lord. 2 Corinthians 3:18.
5. God promises us _____ life. 1 John 2:25.
6. He wants us to _____ we *have* eternal life. 1 John 5:13.
7. There is _____ condemnation to us who are in Christ, walking not after the flesh, but after the Spirit. Romans 8:1.

Correct Answers

1. every; 2. all; 3. health; 4. beholding; 5. eternal; 6. know; 7. no.

Conditions To Answered Prayer

Introduction

Years ago we began to learn the science of the prayer of faith—the Prayer of Reception. We are to ask, believe, and actually receive. Matthew 21:22. We were thrilled. Our hearts throbbed in eagerness to share. Others must learn this beautiful science.

But there were those difficult conditions to prayer. These conditions bothered many professed Christians. How could we present conditions the way God wanted us to? We asked for wisdom. We believed He was giving us wisdom. We returned thanks that He had given us wisdom to place conditions in the proper light. And then beautiful light came. We were most delighted.

Here was the answer: God does not demand of man anything that he cannot do with God's help. God does not expect man to do it alone. Never. Could man fulfill conditions without God's help, he could save himself. Could man fulfill conditions without God, he would not need to pray to God.

More than this, conditions to prayer are themselves gifts. They are God's gifts. Some are given us long before we ask. Others come with our asking, believing, and claiming. But every condition to prayer is a free gift. It comes straight from our Lord. The following are a few examples of conditions.

1. Faith is both a condition and a free gift.

"But without faith it is impossible to please him."
Hebrews 11:6.

"God hath dealt to every man the measure of faith."
Romans 12:3.

No longer do we need to lament our lack of faith. God *hath* already dealt to every one of us faith. All we need to do is exercise it and it will grow.

"But the fruit of the Spirit is . . . faith." Galatians 5:22. If we want more faith, we just ask, believe, and claim His Holy Spirit. The fruit will follow. Faith is a free gift—absolutely without price. It came by no effort of ours. It came with us at our birth. Faith is a gift of God. But the power to exercise it is ours. (See a later lesson on ways by which faith is strengthened).

2. Repentance of cherished sin is both a condition and a promised gift.

"If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

"Him hath God exalted with his right hand to . . . give repentance." Acts 5:31.

God's everlasting love is ever offering repentance as a free gift for the one who will ask, believe, lift the hand of faith, and receive it. He cries out, *"With lovingkindness have I drawn thee."* Jeremiah 31:3. It is, therefore, up to each one of us to reach right up and take the proffered gift of repentance for cherished sin. We cannot give up cherished sin except as we accept the deliverance as a free gift from God.

We met a fine young married couple. Their deep sincerity impressed us greatly. Their winsomness intrigued us. Their Christ-like simplicity delighted us. One year later, in another city, we met them again. The wife had become infatuated with a man half her age; but she was as precious to us as ever. She was trapped. She was a slave. She cherished this sinful infatuation. She could not

let go. We could have said to her, "If you will let go of this cherished sin, we will ask God to help you." But no! No! She was a prisoner in the cell of the evil one. She could not unlock the door.

Someone else must bring her freedom. Someone else must bring her a hatred for the sin she cherished. Someone else *has* promised to do this. His name is Jesus Christ. "*If the Son therefore shall make you free, ye shall be free indeed.*" John 8:36. The Holy Spirit inspired the prophet of old to prophecy of Jesus that he would "*proclaim liberty to the captives.*" Isaiah 61:1. He would "*put enmity*" in the human heart for Satan and all he stands for. Genesis 3:15. He would "*deliver them who . . . were all their lifetime subject to bondage.*" Hebrews 2:15.

For us to tell this lady to give up her cherished sin would have been to mock her. She was so frustrated that she did not even have reasoning powers to exercise her faith. So we exercised faith for her. We claimed the promise of Matthew 18:19. "*If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*"

As we started to kneel, she was so frustrated she repeated again and again, "I do not have the faith that God will deliver me." Again and again we enthusiastically answered back, "Rest on our faith. We believe. Jesus promised that the faith of two of us will do it." We opened the Bible to Hebrews 2:14, 15. We read how He will deliver them who "*. . . were all their lifetime subject to bondage.*" Since God can deliver lifetime bondmen, surely he can deliver those who have been bound only a few months. Surely! There is no question.

We told her of the two geese who flapped their wings in midair under a wounded goose and carried him along. We told her we were doing something similar for her.

God fulfilled His promise and set her free from cherished sin. The next day she testified of the remarkable deliverance. Said she, "When I returned home from that

prayer session I tried to think of that man, but I could not. The next morning I tried again, but in vain.”

That precious soul was delighted that God had freed her from cherished sin. She was thrilled that He had put enmity in her heart for the thing she was clinging to; that He had set her free. She and her husband became beautiful workers for Jesus Christ.

We were happy we had learned that repentance is a free gift. It is not earned. It is not worked up. It comes down from God. It enters the heart of a prisoner—a slave of sin. It warms the soul. It brings new life, new breath. It spells victory in Christ. Repentance for cherished sin is free. It is as free as the air. It is God’s gift.

Not all sinners are as helpless as was this woman in the exercise of faith. Thousands can actually reach right up and take the proffered gift of repentance while they sit under the shade of an oak tree, or in a church pew, or beside a rippling brook.

3. Obedience is a condition, but also a free gift.

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” 1 John 3:22.

“I will . . . cause you to walk in my statutes.” Ezekiel 36:27.

“I will put my laws into their mind.” Hebrews 8:10.

We had the privilege of baptizing two young men who had spent years in the drug world, smoking, drinking, running the route of sex, LSD, marijuana, hashish, et cetera.

Then they began reading the gospel story of Jesus Christ. In four days one found eternal life. The other found it in about ten days.

One had tried, years before, the route of obedience as a condition which he supposed he was to fulfill. But he

seemed unable to get help from God to obey. He did not know that God promises complete obedience as a free gift. It is without price. It cannot be earned. Obedience is not something that one does on the basis of his own power. Rather it is something God does for the sinner. On the basis of this gift of obedience, the sinner dares to ask for more and still more blessings. All are unmerited. All are free gifts. He deserves none of them.

Now these young men have been used by the Holy Spirit to lead thousands into assurance of eternal life through what they call an "assurance session." The assurance session is based on free gifts which come from the bountiful hand of the one who was crucified on Calvary. One of the promises these young men lead their hearers in claiming is Ezekiel 36:26, 27. It is the free gift of obedience.

4. Diligence and perseverance are both conditions and free gifts.

"She . . . doth . . . seek diligently till she find it." Luke 15:8.

"Work out your own salvation with fear and trembling." Philippians 2:12.

"For it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:13.

"He shall be holden up." Romans 14:4.

"I will strengthen thee." Isaiah 41:10.

We recommend to the student of these lessons the claiming of the promise in Hebrews 1:7. *"Who [God] maketh. . . his ministers a flame of fire."* We have claimed this free gift repeatedly. Can you imagine one asking, believing, and claiming this promise, and then preaching a sleepy sermon? Can you visualize a soul winner claiming this promise and then telling smutty jokes?

The gospel is the good news of the drawing power of

God's love. "*With lovingkindness have I drawn thee.*" Jeremiah 31:3. The sinner responds to this magnetic love. We know that the sinner may resist this love. He may refuse to be drawn to Christ. But if he does not resist this love, he will be drawn to Jesus.

5. The ABC's of personal salvation.

a. *Acknowledge* that you are a sinner. "*Only acknowledge thine iniquity. . . .*" Jeremiah 3:13. To make it easier for us to acknowledge ourselves as sinners, think of how God has put *all* in the same class as ourselves. He says, "*For all have sinned, and come short of the glory of God.*" Romans 3:23. *Acknowledge* that we deserve death. "*For the wages of sin is death. . . .*" Romans 6:23.

To make it easier for us to acknowledge that we deserve death, think of how "*in Adam all die.*" 1 Corinthians 15:22. As soon as we acknowledge, or identify, ourselves as sinners, we are prepared for the next step in salvation.

b. *Behold believingly* the Lord Jesus Christ. "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" Acts 16:31. There are three parts to this text: (1) Lord, (2) Jesus, (3) Christ.

To believe on the *Lord* means that since we have bungled our own lives, we need a guide. We need someone who will direct our steps. We need someone who can lay out a pattern of life for us to follow. It means that since our own plans and purposes have not had good results, we want to take on another Master who is infinite in wisdom, in power, in love. Therefore, we ask Him now to be our Lord. We choose His leadership. We crave His guidance. We completely surrender to His Lordship. "*And why call ye me, Lord, Lord, and do not the things which I say?*" Luke 6:46.

It is true we cannot obey Him in *our* strength. But we can *choose* Him as our Lord. When we choose believingly, we open the heart. "*For it is God which worketh in you*

both to will and to do of his good pleasure. Philippians 2:13.

To believe on Jesus we can cry out, *"thou shalt call his name JESUS: for he shall save his people from their sins."* Matthew 1:21. Jesus is *"the Lamb of God, which taketh away the sin of the world."* John 1:29. The death that we deserve, He took. *"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."* 2 Corinthians 5:21.

To believe on Jesus, then, is to believe that He died in my place and satisfied the demands of the law (which was death) because of sin.

To believe on Jesus is to believe that *"the blood of Jesus Christ his Son cleanseth us from all sin."* 1 John 1:7.

You will observe that under "A" we acknowledge ourselves as sinners. We identify our own condition. Under "B" we immediately go into orbit around our Saviour—His death in our place. His forgiveness, cleansing, and salvation is promised. We are then prepared to go into the "C."

c. *"Come unto me."* Matthew 11:28. Come confessing sin. *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* 1 John 1:9. Notice the many "C's" if you are studying this in the English language. "C"—come. "C"—confess our sins. "C"—we are cleansed. And, "C"—Christ, the One on whom we believe. Acts 16:31.

As we come confessing, we are forgiven. As we believe in Christ, coming to Him, we understand the meaning of Christ. Christ is the anointed, the Messiah. John 1:41. He was anointed with the Holy Ghost. Acts 10:38. So as we come confessing our sins in simple, childlike faith, we are cleansed. But more than this, we have Christ in our hearts through His Holy Spirit which is given without measure. John 3:34. The Holy Spirit which anointed Christ gives us power to "confess" Him before men.

Matthew 10:32. We then go forth to tell others of our personal Savior. Mark 5:19.

6. Caution.

Remember that witnessing, or confessing of Christ, involves not merely our conversation but our lives. 2 Corinthians 3:1-3. And confessing Christ is not primarily giving Bible studies on doctrinal topics. Confession of Christ is talking about Christ, witnessing to His love, His mercy, His grace, and how He keeps His promises to all who come acknowledging their unworthiness, and then behold Him believingly. We are then confessing Him before men.

This sharing unselfishly is one of the big conditions to answered prayer. Read the story of the man who asked his friend for three loaves that he might share. This is the very setting of Christ's ABC's of prayer. Luke 11:2-13.



A PERSONAL MESSAGE TO YOU

Dear Student:

There is always a temptation to tell John Doe what he must do in order to receive the favor of God. This can be a grave mistake. It is important to always remember that John Doe may be a slave to sin. He may be like a prisoner in a cell. A prisoner cannot escape. For one to suggest that he can is but to mock his frustration.

What a prisoner needs is the key, if he would find freedom. There is a key to the freedom of John Doe. The key is Jesus Christ, His love, His power, His promise. *"If the Son therefore shall make you free, ye shall be free indeed."* John 8:36.

If John Doe could obey in his own strength, he would not need a Saviour. If John Doe could live up to the conditions of prayer, he would not need Jesus.

What we need to do when we meet John Doe, when we write him, when we converse with him by telephone, is simple. We need to act like Jesus. We need to have an unshockable attitude toward John Doe. No matter what John Doe does we are to love him just the same, fellowship with him just the same as we would want one in Christ to fellowship with us if we had fallen.

We need to share with John how repentance from sin is a gift. Forgiveness is a gift. Cleansing from sin is a gift. Obedience is a gift just as faith is. What we have done we may tell John Doe, is to reach right up and Ask, Believe and Claim these free gifts even as this lesson has taught us.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.

FORGIVENESS IS OURS...

*Come unto me, all ye that labor
and are heavy laden, and I will
give you rest.*

—Matthew 11:28



QUIZ ON LESSON V

1. Has God already given everyone faith? Yes ____
No ____ Romans 12:3.
2. We do not work ourselves up to get repentance for it
is a _____ gift. Acts 5:31.
3. God is eager to deliver people who all their lifetime
were subject to _____. Hebrews 2:14, 15.
4. God promises to put His laws in our _____.
Hebrews 8:10.
5. In order to be forgiven of sin we must _____.
Jeremiah 3:13.
5. To be saved we must _____ on the Lord Jesus
Christ. Acts 16:31.

7. Jesus invited us to _____ to Him. Matthew 11:28.

Correct Answers

1. yes; 2. free; 3. bondage; 4. minds; 5. acknowledge
6. believe; 7. come.

Seven Humble Conditions To Answered Prayer

Introduction

Not long after my wife and I began to discover the science of prayer, we had an unforgettable experience. We were with some close friends who were themselves seeking to learn the science of prayer.

On the Lord's holy day we attended divine worship with them. Our custom is to seek earnestly God's Holy Spirit as we enter the presence of the Lord. We ask Him to feed our hungry souls.

Although the speaker of the morning was perhaps not the most interesting, we received four distinct blessings during his sermon. But as we left the sanctuary, our young friend began to criticize the service, the speaker, and the sermon.

We listened a while in silence. Then ventured to ask him a question. "When you entered the sanctuary this morning, did you ask God to feed your hungry soul?" A puzzled expression was reflected on his face as he replied, "Why, no." But in another instant he understood the meaning of the question. We explained to him. "This is why you did not receive a blessing. We received four specific blessings today, because we felt our need."

Dear student, there are at least seven "humble" conditions to answered prayer. May we suggest that you, with us, consider each one personally as we study together.

1. Humility feels its need—it is a condition to prayer answers.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

"I will pour water upon him that is thirsty, and floods upon the dry ground." Isaiah 44:3.

"He hath filled the hungry with good things; and the rich he hath sent empty away." Luke 1:53.

2. Humility leaves the "how" and "when" to God—it is a condition to answered prayer.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." Isaiah 42:16.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jeremiah 33:3.

As an illustration of letting God answer our prayers *His* way, we mention the couple who asked God to fulfill the promise of Philippians 4:19, which says, *"But my God shall supply all your need according to his riches in glory by Christ Jesus."* This text definitely promises us our need. We have a right through Christ to ask that our need be met.

But this conscientious couple not only asked that their need be met, but also they specified *how* that need must be met. They not only prayed for a house (which was their need) but also told God *which* house to give them, its location, and all.

The promise does not say, "I will give you a house on the very street *you* specify." It does not say, "I will give you a house on the very road *you* name." It only promises to supply our need. We need a house. But trust in God will let *Him* decide *which* house. We may find a house on Main Street. We may also discover there is a house out on Roseberry Lane.

We have a perfect right, we emphasize, to ask God to

supply our need. But since "*your Father knoweth what things ye have need of, before ye ask him,*" (Matthew 6:8), we are to let Him make the choice for us.

When the couple learned that they had gone too far in their prayer request, they repented. They told God they would let *Him* choose which house they needed. And immediately God gave them the very house *they* thought was best.

Another illustration of this condition to answered prayer is that of claiming a promise for the salvation of some soul. In 1 John 5:16 God definitely promises life to the dear child of God who has lost his way, that is, if we pray believingly and fulfill the conditions. But a young man who decided that the very soul for whom he prayed *must* be converted *that very day* went beyond the promise.

There is no Bible promise that a person will accept Christ the very day *we* choose. God knows the heart of the one for whom we pray. God knows how to weave influences around that life which will result in that dear one choosing the victory He offers. It may take longer than we would choose. We would do much better not to try to compel God to force this one to accept Him by bringing it about the day *we* decide.

Repeatedly dear saints of God come to us excitedly. They tell us they have asked, believed, and thanked God that a certain dear one would be at a specific meeting we are holding. They think they have every assurance this loved one will be present at that very hour. They are tremendously disappointed if it does not take place. They have overlooked the fact that there is no promise in the Bible that people will attend a specific church service at the specific hour *we* choose.

May we emphasize—we have every right in the world to claim salvation for any tempted tried member of the body of Christ. But when we ask for something which the Lord has never promised, we must change our prayer. It should then be, not a prayer of reception, but one of com-

mitment. It should then go something like this: "Dear Lord, You have promised me in 1 John 5:16 that You will save John Doe. I ask believingly. I claim triumphantly. I thank you I have received. Now, dear Lord, *if it be Your will* according to circumstances and the heart of John Doe, may he also attend the meeting to be held in the church at 3:30 P.M. today. In Jesus' name. Amen."

The part that claims the promise is a prayer of reception. The part which goes beyond the promise must be a prayer of commitment.

In this connection another important fact is essential, having to do with God's priorities. God has promised us eternal life. 1 John 2:25. We have a right to ask, believe and thank Him we have received eternal life. But the same God promises that the only way patience can be developed is through suffering, trials, tribulations. (See Isaiah 48:10; James 1:2, 3; Romans 5:3, 4; Revelation 14:12.)

To claim eternal life is within the area of a prayer of reception. But to pray for eternal life with no sufferings, no problems, no trials in the present life is wrong. It ignores the necessity of experiences in life which help to develop firmness of character, patience, and longsuffering, etc. So to pray that we will have no trials is to pray contrary to the Word of God.

However, we have a right to pray for strength to bear these trials—for grace to overcome. This is in accordance with the Word of God. We may ask. We may believe. We may thank God we have received. This is part of the science of prayer. (See Jude 24; Philippians 4:13; 1 Corinthians 10:13.)

3. Humility asks for the gift of a forgiving spirit.

A forgiving spirit is a condition to answered prayer. *"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye*

and praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.” Mark 11:24, 25.

A forgiving spirit is also a promised gift.

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” Ezekiel 36:26.

It is important to learn just how God gives us this new spirit of forgiveness. *“I will put my spirit within you, and cause you to walk in my statutes.” Ezekiel 36:27.*

The Holy Spirit makes clear on what basis He will give us this new attitude—this spirit of forgiveness. *“We . . . beholding . . . are changed into the same image . . . by the Spirit of the Lord.” 2 Corinthians 3:18.* Follow carefully, dear student, the principle. It is this: We immediately cease to think about what unfair advantage that person took of us, and fix the mind on what Jesus did for us on Calvary. Let us put it again this way: instead of thinking of how we do not deserve what this person did to us, we will think on how we do not deserve what Jesus did for us on a hill called Golgotha.

Many years ago we were in a great trouble. We went out alone in the woods and sobbed out our self-pity. We were thinking on the injustice a few people had heaped on us. The more we brooded over what they had done, the weaker we became, and the less forgiving we were. Then the Holy Spirit flashed into our minds this text: *“For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” Hebrews 12:3.*

Foggily we turned to think of Jesus before Pilate and Herod. Our eyes were so filled with the clouds of self-pity we could scarcely see Jesus even in our imagination. But we forced ourselves to do what the Scripture commanded. And as the outline of our dear Lord became clearer and

clearer, the bitterness vanished. Forgiveness took its place.

Let us never forget that while the spirit that forgives our enemies is a condition, it is also a free gift. It is ours if we will take our eyes off the problem and place them on the solution—the love of Christ for us who are ourselves so unworthy.

4. Humility seeks answers so we can share with others too

It is not selfish to pray for our daily bread. *"Give us this day our daily bread."* Matthew 6:11. It is not selfish to ask for our needs. *"But my God shall supply all you need."* Philippians 4:19. God is exceeding willing to give extra blessings when we ask to share with others.

"Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him . . . I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:5-9.

He who seeks answers for selfish reasons may not receive all he asks for: *"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."* James 4:3.

In our ministry we have traced repeatedly the rich rewards we have received when sharing unselfishly with others. Pages could be written to picture these tremendous rewards. When we have asked that we might share the cup of blessing with others, God caused it to overflow. Its blessings splashed all over us with showers of blessings.

5. Humility does not have a holier-than-thou attitude.

A holier-than-thou attitude is a smoke in our Lord's nostrils: *"A people . . . which say, Stand by thyself, come not near to me; for I am holier than thou . . . are a smoke in my nose."* Isaiah 65:3, 5.

Those who take the attitude that others must sin the way they sin or else stop sinning, cannot expect God to melt their rancid prayers. In all prayer groups we steer away from criticism of others.

. Humility prays in the name and merits of Christ.

"... that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

When King Hezekiah prayed for healing, he made the mistake of telling God how much good he had done. His restored health was a curse to himself and his posterity. (See 2 Kings, chapter 20.)

. Humility does not take credit that belongs to God.

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psalm 50:15.

Did you ever think of humility as being just plain dishonesty? Let us take this case: A man is in trouble. He is helpless. He cannot find a way out. Then he asks God to come to his rescue. God does. God helps him out.

Then friends come along. They praise this man for the wonderful wisdom he showed in his trying circumstances. The man accepts this flattery. He never tells them that he did not have the wisdom. That he did not have the answers. That it was in utter helplessness that he sought God. And that the whole solution came from God.

So his lack of humility was plain dishonesty. He did not deserve the credit his friends heaped upon him. He yielded to their flattery. He knew it was only God's love, power, and wisdom that saved the day. But he wanted his friends to think that it came from himself.

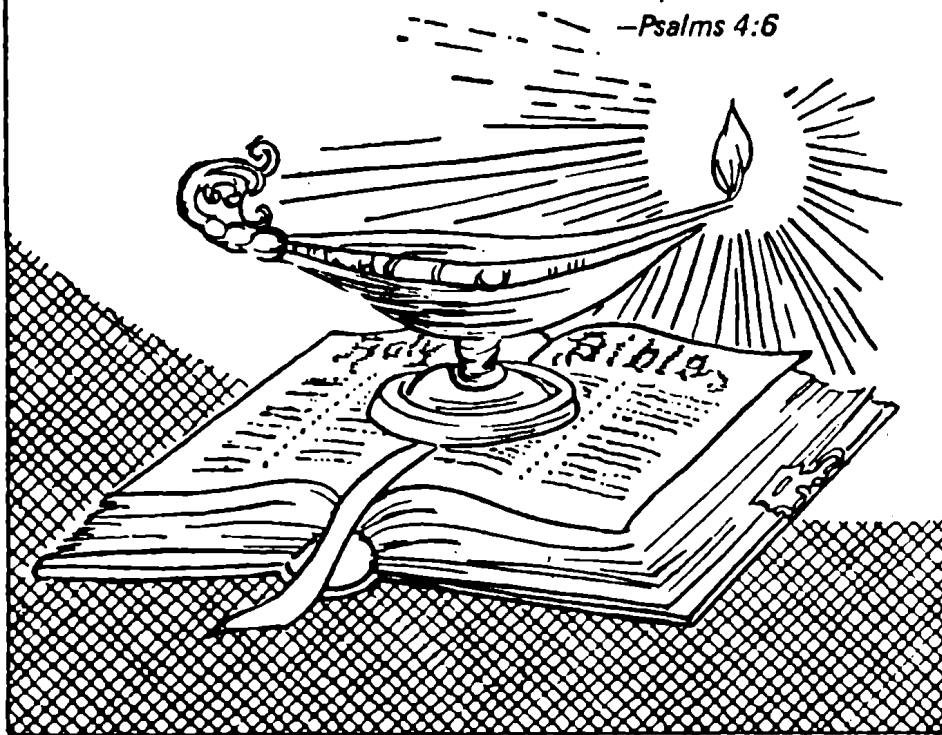
When men take credit for what they did not accomplish, it is dishonesty. Pride is dishonesty. Humility is honesty.

It is merely telling others the truth of the matter. Humility says, "I was in trouble. I was helpless. I knew no way out I prayed. God answered. I deserve no credit whatsoever It all belongs to God."

Can you imagine then, people turning to him and exclaiming, "You are so very humble!" If such were the case he should reply, "No, I am just plain honest. I have told you exactly as it is. It was God alone who did the deed. He alone saved the day. He alone gave the solution."

*Lord, lift thou up the light
of thy countenance upon us.*

—Psalms 4:6



A PERSONAL MESSAGE TO YOU

Dear Student:

The lesson you have just finished has to do with humility. We have learned that when we let the Holy Spirit ~~g~~arb us with humility, something happens. And when we add to this freedom of choice for John Doe, something more wonderful takes place. These two secrets—*choice and humility*—are Bible laws of *human ease*.

We should graciously give John Doe perfect freedom, without trying to tell him, to educate him, to preach at him, or nag him. This obeys the law of *choice*. We obey the law of *humility* by not belittling John Doe. This adds to his feeling of security in our presence.

Jesus made clear that when a person chooses to come to Him and learns of His humility, he will find rest. He said in effect, if you choose to come to Me, all you who are weary and heavy laden. . . . if you choose to learn of My humility—you will find rest to your souls. You will be at ease. (See Matthew 11:28-30.)

If we speak one belittling remark of, or to, John Doe, we are breaking the law of *humility*. If we try to tell him what to do without his wanting to know, we break the law of *choice*. When we break either or both of these laws of life, John is turned off by our conversation. Kindly check yourself. See if any individual around you says in effect, you may come to see me but leave your religion at home. If so you may know that you are without doubt forgetting these two secrets—*choice and humility*.

How then shall John Doe be convicted of his sins and turn to the Lord? The Holy Spirit is promised as a reprover of sin. (See John 16:8.) When we stop nagging John Doe, and when we cease to belittle him, the Holy Spirit's voice can get through to him. Then he will be more liable to recognize the conviction as divine and will be

more likely to surrender to the Lord. Our part is to be witness, not a judge.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.

QUIZ ON LESSON VI

1. If we would find answers to our prayers we must _____ and thirst after righteousness. Matthew 5:6
2. God often answers in a way we know _____. Jeremiah 33:3.
3. Can we expect wonderful answers to our prayers if we refuse to forgive others? _____
4. Ye ask and receive not because ye ask amiss, that ye may consume it upon your _____. James 4:3.
5. A people with a holier-than-thou attitude are _____ in God's nose. Isaiah 65:3, 5.
6. We are to ask in the name and merits of _____. John 15:16.
7. When God answers our prayers are we to give self, or God, the credit? _____

Correct Answers

1. hunger; 2. not; 3. no; 4. lusts; 5. smoke; 6. Jesus
7. God.

How To Strengthen Faith

Introduction

One of the most common excuses Satan presents to a praying heart is, "Your faith is too weak to expect God to answer." This lie is often accepted as truth. Yet Jesus has exposed the Devil's lie. He said that if we have a tiny mustard seed of faith, mountains can be removed.

In our own "Gethsemane" experience God helped us to cooperate with the Holy Spirit in strengthening faith. We share these faith-strengthening principles with you. These principles are all Biblical. They can be used by you, our student. You can also experience wonderful answers in exercising the faith God has given you.

I. We remembered God's past answers to prayer.

"And thou shalt remember all the way which the Lord thy God led thee." Deuteronomy 8:2.

We started this "remembering" process by making a big chart on a piece of cardboard, perhaps 18 x 24 inches. First we made columns. Then we supplied headings at the top of each column such as: "cars," "churches," "healings," and "studies." Below each heading we placed in outline form various answers to prayer. Thus we could easily read down any column and quickly recall the miraculous power of the Lord in our past lives.

This idea developed gradually through using the principle of remembering God's mercies. And for years we had been impressed with the way God's professed people of old "forgot" God. The Scriptures declare that the reason for their many backslidings was:

"They forgat God their saviour." Psalm 106:21.

"They soon forgat his works." Psalm 106:13.

"Thou . . . hast forgotten God." Deuteronomy 32:18

We concluded that since forgetfulness of God leads to a weak, backslidden faith, remembering will lead to increased faith and confidence. This is in harmony with the principle, *"we . . . beholding . . . are changed into the same image."* 2 Corinthians 3:18. If we look at failure our hearts will be filled with fear and our faith will weaken.

As we reviewed past miracles from our God of love, we could cry out,

"What time I am afraid, I will trust in thee." Psalm 56:3.

"I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings." Psalm 77:11, 12.

"Remember his marvellous works that he hath done his wonders, and the judgments of his mouth." Psalm 105:5.

"He hath made his wonderful works to be remembered." Psalm 111:4.

When we were sick almost unto death, we determined to drill ourselves on God's wonderful works to others as well as to ourselves. We thought of His word that made the worlds. (See Psalm 33:6, 9.) We cried out to God, "Your word was powerful enough to speak the worlds into existence." We remembered *"the sabbath day, to keep it holy. . . . for in six days the Lord made heaven and earth."* Exodus 20:8-11.

We went through God's dealing in various ages. He opened the Red Sea and let His people go through on dry land. He caused the walls of Jericho to fall down without human aid. We traced God and His dealings through the Old Testament and into the New Testament. We followed our Lord Jesus. We visualized the leper coming to him (Matthew 8:2), and Jesus healing him by His word. We saw the woman with the issue of blood healed according

her faith. On and on we went. We found that this *membering* gave us peace and strengthened our faith most beyond description. We actually realized the fulfillment of the promise in Isaiah 26:3: "*Thou wilt keep him perfect peace, whose mind is stayed on thee: because he trusteth in thee.*" To stay our minds on our Lord is to increase our faith, our trust, our confidence.

We observed that whenever we found our faith weakening and we talked about what God had done for us in the past, our faith became much stronger. Try it out, dear student. It works for anyone. It is a principle of strengthening faith.

We looked away from circumstances.

At one time we seemed almost to lose our minds. We could see nothing but failure ahead. There seemed no ray of light whatever. As we glared at the dismal future, God's Spirit flashed the following text into our minds:

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:18.

We knew that God was speaking directly to our hearts. As we now recall, we had not read this Scripture in a long time. God was saying to us, "Stop looking at the problems. You have already recognized them. You have fully identified them. Problem-centeredness will not solve problems. But there is power in looking to Me." We had great difficulty in turning our minds from the problems. They were so close, so stupendous. But as we cried out to God, He helped us to look toward Him.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22.

"Remember the former things of old: for I am God,

and there is none else; I am God, and there is none like me." Isaiah 46:9.

3. We learned to talk faith even when we seemed void of it.

We scanned the Holy Scriptures. There we learned that men of faith talked faith. They talked and sang faith when all was dark.

Gideon's army of 300 shouted faith when surrounded by an enemy army, numberless as the sands of the sea (See Judges, chapter 7.)

Joshua's men shouted victory against walls absolute and impregnable. (See Joshua, chapter 6.)

Paul and Silas, held fast in the prison, sang faith at the midnight hour, and were immediately delivered. (See Acts chapter 16.)

So it has been through the ages. The ten spies who talked doubt perished. (See Numbers 14:28-32.) The twelve who talked faith realized the fulfillment of God's promise.

We learned that God rewards those using the "faith muscle" rather than the "doubt muscle."

4. We prayed often before an open Bible.

We learned the Bible is full of activity in prayer. One might say the majority of prayers in Bible times were accompanied by gestures. These did not change God, but these gestures in prayer helped man's faith. When men offered a *sin offering*, they laid their hands on in prayer. When a *wave offering* was presented to the Lord there was another gesture. When George Muller prayed before an open Bible, that did something to his faith. It is said that he received \$7,500,000 when money was real money without soliciting a penny. He cared for thousands of orphans, sent hundreds of missionaries overseas, and gave away thousands of pieces of literature. He prayed often.

before an open Bible. We took the Bible right in our hands and claimed its promises. The gesture was good for our faith. (See Romans 10:17.)

5. We even placed our finger right on a Bible promise.

Have you ever heard of a man who promised in writing that he would pay another man a certain sum at a certain time? And when that date arrived he forgot to pay? Then the man whom he owed went to visit him. He opened his letter. He showed the man where he had promised to pay. He placed his finger right on the promise. It gave him assurance in asking and expecting an answer. So we placed our fingers right on God's promise.

And *"faith cometh by hearing . . . the word of God."*
Romans 10:17.

6. We used supporting promises of God's Word.

Let us clarify what we mean by "supporting" promises. Supporting promises, as we identify them, are statements of Scripture which say God will keep His word. They say God cannot lie. They declare God will never break His word. We call these statements of Scripture "supporting" promises. They are, to us, in a different category from "specific" promises.

Specific promises, as we categorize them, are promises for specific things like: wisdom, James 1:5; guidance, Psalm 25:9; healing, Jeremiah 33:6; the Holy Spirit, Luke 11:13.

When we claimed a specific promise, like the one for wisdom, we would also refer to the "supporting" promises. We would tell God *why* we believed He was giving the wisdom promised. It was because (and here we quoted the supporting promise), *"God is not a man, that he should lie; neither the son of man, that he should repent [change his mind]: hath he said, and shall he not do it? or hath he*

spoken, and shall he not make it good?" Numbers 23:1

Other supporting promises that we referred to were:

Matthew 24:35

Titus 1:2

Hebrews 6:18

1 Samuel 15:29

Joshua 23:14

Isaiah 54:10

2 Corinthians 1:20

Psalms 119:90

Psalms 89:34

Hebrews 10:23

Isaiah 46:11

Mark 9:24

2 Peter 3:9

John 11:41

Psalms 119:89

7. We lifted up our hands to Jesus our Intercessor and Provider.

For years we had studied the teaching of the Scripture regarding the "lifting up of holy hands." 1 Timothy 2: and Psalm 141:2.

We had learned that when Aaron was consecrated to Moses, his hands were waved before the Lord, containing things that represented Jesus. (See Leviticus 8:27-29.)

We read the Psalmist's statement, "*Let . . . the lifting up of my hands [be] as the evening sacrifice.*" Psalm 141:2

We knew the evening sacrifice was a lamb. Numbers 28:4.

We knew this was a type of Jesus, "the Lamb of God." John 1:29.

So as we lifted up our hands, we knew that this was symbolic way of saying to the Lord, "We have no merit in our life. We have no worthiness of our own. But there is Jesus, the Lamb of God, standing between God's justice and our guilt. We are coming through His name, in His merits." The Father in heaven throws open the whole treasure house of the universe to Jesus, His Son, who has made our prayer His own.

We discovered that this gesture in prayer, though not often engaged in, yet in times of trouble brings great

assurance. It destroys Satan's insinuation that because of our unworthiness we cannot expect answers to prayer.

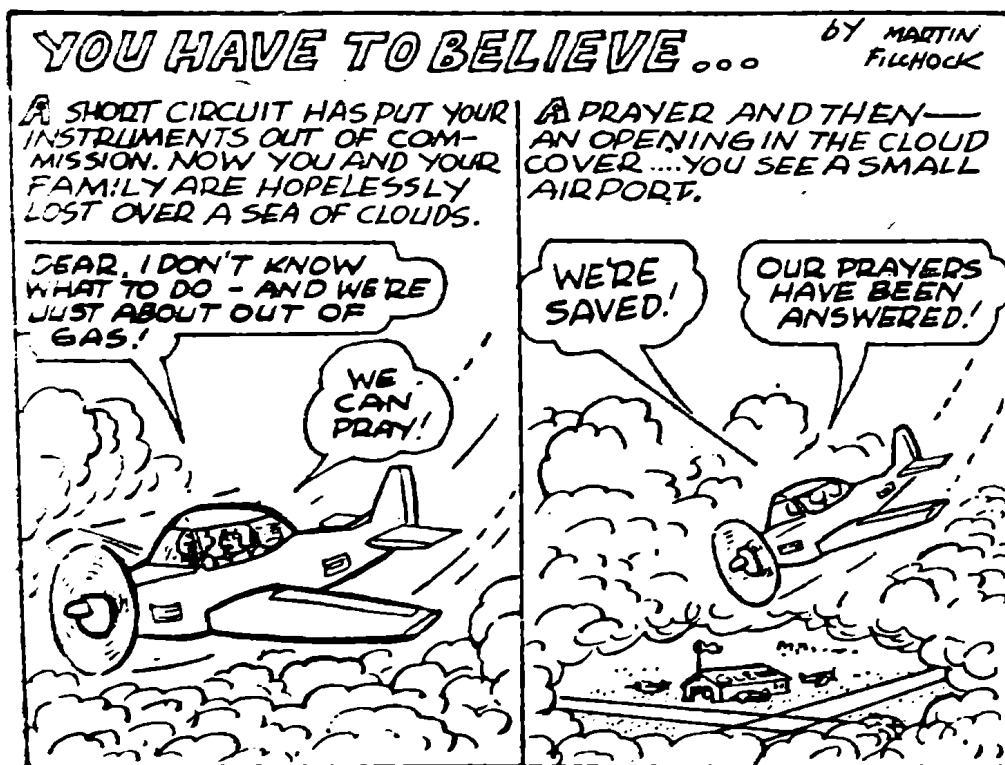
8. We tried to let our eyes of faith meet our Lord's eager eyes.

We do not profess to have attained in this method of increasing faith.

But God's eyes are looking for someone to look skyward. (See 2 Chronicles 16:9.)

We cry out, "... *our eyes are upon thee.*" 2 Chronicles 20:12.

Thus as we look to Jesus "*the author and finisher [perfecter] of our faith,*" something wonderful takes place. Hebrews 12:2.



A PERSONAL MESSAGE TO YOU

Dear Student: ...

Experience has taught us that one of the finest methods of helping John Doe is to tell how God has helped us, and how He has helped others. This builds his faith.

This is Christ's way. He commanded the healed demoniac, "*Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.*" Mark 5:19.

This is the Lord's chosen way of communicating with those who feel their need. This is objective learning. When one looks at the life of another, it is so much easier to learn than when we point a finger at John Doe and preach at him.

For many years we have found that one of the best ways to answer John Doe's questions is to tell a story of someone's experience. Jesus' ministry was made up of telling stories and helping people.

There is one caution, however. We must analyze ourselves to discover whether we do too much talking. If so, it is well to ask God to give us wisdom to "pipe down." One of the most common errors in deeply sincere individuals is that they talk *too* much. Too much talk about the best Friend in the world can hurt. It is like too much cake or pie.

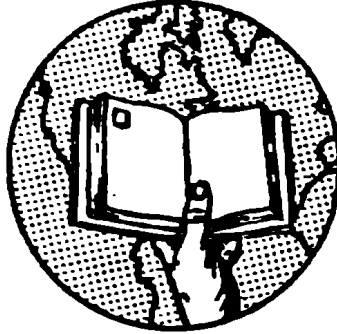
The wise man has instruction for this ill. He advised: "*Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.*" Proverbs 25:17.

If you do not know whether you are in this category, ask some friend to be perfectly frank in analyzing you. And then do not be offended if he does. It is important

not to *over* talk even about good things and the best Person—Jesus.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.



May the scriptures
become our
common bond.

QUIZ ON LESSON VII

1. We are to _____ all the way God has led us. Deuteronomy 8:2.
2. We are not to look at things that are _____. 2 Corinthians 4:18.
3. Paul and Silas _____ at midnight. Acts 16:25.
4. Faith comes by hearing the word of God. Romans 10:_____.
5. God is not a man that He should _____. Numbers 23:19.
6. We are to _____ up holy hands in prayer. 1 Timothy 2:8.
7. We are to look to _____ the Author of our faith. Hebrews 12:2.

Correct Answers

1. remember; 2. seen; 3. sang; 4. verse 17; 5. lie; 6. lift; 7. Jesus.

How To Avoid Presumptuous Prayers

Introduction

Two of my devoted brothers were gravely concerned for us in our "Gethsemane" experience. They frankly thought we were guilty of presumption in prayer. But they had never really studied the meaning of the word. You may gain a fuller understanding of the word as we enter upon this study.

The Psalmist cried out to God: *"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."* Psalm 19:13.

Dr. Robert Young, in his *Analytical Concordance to the Holy Scriptures* gives the meaning of the word "presumptuous" as used in Psalm 19:13, and as it is used in other texts of Scripture. Briefly it is "to act proudly" or "with a high hand" or "to lift up self."

Therefore, the prayer of the Psalmist was as if he were saying, "Dear Lord, keep me from acting proudly in prayer, or moving with a high hand or lifting up myself. Then I will be upright, and I will be innocent of the great transgression."

To keep from lifting up self in prayer we should observe the following:

- 1. Instead of presuming to tell God exactly how to answer our prayers, we should completely surrender our plans to His infinite judgment and love.**

Here is an example of a presumptuous prayer. A little girl, whom we shall call Mary, was moving with her

parents from one city to another, perhaps 1,000 miles away. Mary had a pet dog named "Troubles." Her parents decided it was better not to take Troubles with them to the next city. But Mary was rebellious. In order to secure what her little heart wanted, she began to pray. But she did not ask God to work it out *His* way. Said she, "Dear Jesus, when we arrive at the new city have Troubles here." But there is no promise in the Bible that a dog will go by some magic UFO air transport to a distant city even though a little girl does love its companionship. God does promise to supply our need. Philippians 4:19. But Mary had "need of patience" (Hebrews 10:36) to develop her character. When Mary arrived at the new city she went to school the next day. There she formed the acquaintance of another girl about her age and they fell into conversation. Mary unburdened her heart, her rebellion, and her self-will. Said she to her newly-made friend, "I have prayed to Jesus. I told him that when we arrived in this city to have Troubles here." Then she concluded her rebellious story with these words, "But Jesus disobeyed me."

Now for an example of one who was kept away from a presumptuous prayer. It was Job who was perfect. (See Job 1:8.) In the midst of great frustration, including the misunderstanding of close friends, he revealed the opposite of a presumptuous spirit: "*Though he slay me, yet will I trust in him. . . .*" Job 13:15.

. Avoid claiming that an answered prayer is proof that we are right even though we continue in deliberate transgression.

We need to submit to God's sanctification. God's mercy is not extended merely to righteous people. "*. . . for he maketh his sun to rise on the evil and on the good . . .*" Matthew 5:45.

God gave Judas power "*. . . against unclean spirits, to*

cast them out, and to heal all manner of sickness and all manner of disease.” (See Matthew 10:1-4.)

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:22, 23

Paul learned how to refrain from committing this sin of presumption: *“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” 1 Corinthians 9:27.*

We should also avoid praying a prayer that asks God to overlook transgression. For instance, Satan tempted our Lord to cast Himself down, even quoting a promise in the Bible. But Satan cleverly omitted part of the promise which shows the promise is conditioned upon our following God's ways. (See Matthew 4:6.) Jesus rejected this temptation with a firm statement of Scripture that left nothing out. (See verse 7.) To expect God to answer our prayers for deliverance when we presumptuously transgress is a sin we must avoid.

3. We should avoid the prayer that expects God to come promise with us so that we can hold the lustful world in one hand and the hand of Jesus in the other.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 John 2:15, 16.

To avoid this prayer of presumption we may have the experience of the Psalmist who cried out, *“... in thy presence is fulness of joy; at thy right hand there are*

*asures for evermore.” Psalm 16:11. “I have set the
rd always before me: because he is at my right hand,
hall not be moved.” Psalm 16:8.*

**We should avoid asking God to heal us physically with-
t asking Him to heal us spiritually also.**

*“Ye ask, and receive not, because ye ask amiss, that ye
ay consume it upon your lusts.” James 4:3.*

*“Afterward Jesus findeth him in the temple, and said
to him, Behold, thou art made whole: sin no more, lest
worse thing come unto thee.” John 5:14.*

A person requesting healing should earnestly ask him-
lf the question: Do I expect God to heal me that I may
lift self in sensual indulgence? To expect God to heal
der such circumstances is presumption.

*“Beloved, I wish above all things that thou mayest
osper and be in health, even as thy soul prospereth.”
John 2.*

Physical affliction was a big part of our bitter “Geth-
mane” so many years ago. As we asked God to heal
r bodies, we added in our hearts: “Dear God, we are
t asking You to heal our bodies that our souls may be
st. But rather we ask you to heal our souls *with* our
dies. We do not ask Thee, dear Lord, to heal our bodies
d then let us forget Thee and lose eternal life. There-
re, dear Lord, we request the physical healing to blend
th spiritual restoration.”

In our early ministry we had learned a sad lesson. We
ked only for physical healing for a man who had suf-
ed a stroke. He was healed through the miracle of
ayer. But his first journey after healing was to the very
man with whom he was living in sin.

Let us pray to God to forgive all our iniquity as well as
heal all our diseases. Psalm 103:3.

5. When we pray for victory over sin, we should ask God to give us strength to resist going on the field of temptation.

"Abstain from all appearance of evil." 1 Thessalonians 5:22.

"And lead us not into temptation. . . ." Matthew 6:13

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away. . . . Let thine eyes look right on, and let thine eyelids look straight before thee. . . . Turn not to the right hand nor to the left: remove thy foot from evil." Proverbs 4:14, 15, 25, 27.

A minister of the gospel preached a sermon entitled "The Second Look." In this message he pointed out that the "evil" walks down our streets almost in the nude. We see it in our newspapers, magazines, on the television, and we hear it on the radio. He showed that the first look, which we cannot escape, does not defile the soul. It is, rather, that second look, which knows when it looks that it is opening the chambers of the soul to evil, to lust, to sin. Let the prayer of the Psalmist be ours—"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Psalm 19:13.

6. Presumption at its worst—the "holier-than-thou" attitude.

A people *"which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day."* Isaiah 65:5.

God tells how we may avoid this presumption. It is to *"take away from . . . thee . . . the putting forth of the finger, and speaking vanity."* Isaiah 58:9.

Capture the picture of a person putting forth his finger as he points to what he judges as an unworthy motive in another. When we point a finger at another we are actually pointing three fingers at ourselves. Go through the gesture and see for yourself. Maybe God made us this way to teach us the dangers of the "holier-than-thou" attitude.

(1) We point a finger of condemnation at ourselves when we judge the motives of another: ". . . *for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*" Romans 2:1.

(2) We point to ourselves as hypocrites. "*Judge not, that ye be not judged. . . . Thou hypocrite. . . .*" Matthew 7:1, 5.

(3) We point to ourselves as associate anti-Christ. "*The Father . . . hath committed all judgment unto the Son.*" John 5:22. Therefore, when we try to take Christ's chair of judgment we are doing what Anti-Christ does. (See 2 Thessalonians 2:2-4.) There are many anti-Christ. (See 1 John 2:18.)

1. Though we may have been guilty of presumptuous sin, if we repent, God promises fabulous answers.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make at thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58: 9, 11.

A PERSONAL MESSAGE TO YOU

Dear Student:

The “holier-than-thou” attitude has no part in true soul winning. To be shocked when John Doe tells us of some of his sins, is to create a gap. Many professed Christians think this shocked appearance is the way to bring John Doe to conviction. But these people have a false conception of conviction.

Jesus made clear that conviction for sin comes from the Holy Spirit. (See John 16:8.) It is not for us to try to belittle John Doe, thinking that by doing so we can bring him to repentance. No! Our work is to uplift Jesus. Our part is to witness to what Jesus has done for our unworthy lives. And let us not forget that word “unworthy.”

To state that we are unworthy does not mean that we are to relate sordid sins of which we are guilty. It only means that we are simply in the position of witnessing to the power of Jesus Christ.

Assuming an unshockable attitude at the knowledge of John Doe’s sins, without giving the slightest impression that sin is not sin, is an art. This is one reason why we should claim the promise for the Holy Spirit (Luke 11:13) as we visit John Doe. And this is why we should claim the promise for wisdom. (See James 1:5.)

It may take much prayer on our part to be kept from *exhorting* John Doe, to be kept from *preaching* at him, to be kept from *telling* him. Instead of trying to *instruct* John Doe who has not asked for instruction, we are to express confidence in him, hope, and selfless love.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.

QUIZ ON LESSON VIII

1. When we start making demands of God we should remember we have need of _____. Hebrews 10:36.
2. To many people who claim to have wrought many miracles Jesus will say, "I _____ knew you." Matthew 7:23.
3. Can we hold on to the sensuous pleasures of the world and Jesus at the same time? _____ 1 John 2:15, 16.
4. Jesus told a healed man to _____ no more. John 5:14.
5. We should abstain from _____ appearance of evil. 1 Thessalonians 5:22.
6. When we point the finger of judgment at others, how many do we point at ourselves? _____
7. If we stop judging and condemning others and are unselfish, God will guide us _____. Isaiah 58:9, 11.

Correct Answers

1. patience; 2. never; 3. no; 4. sin; 5. all; 6. three; 7. continually.

Why We Love The Holy Spirit

Introduction

Were you ever subconsciously afraid of the Holy Spirit? Did you have some sort of hidden reluctance of which you yourself were not aware, and yet looking backward you now detect that you had made some wrong equations?

From the time we were mere children, we were taught the blessings of the Holy Spirit. We heard some good sermons concerning Him. We listened to some conversations about Him. That is, we *think* we did.

Looking back, however, we think we sense a hidden lurking reluctance. We think it was because we equated the Holy Spirit with some individuals who seemed to think they were the most spirit-filled. Their faces did not reflect a joy which is one of the fruits of the Holy Spirit. There were weird, undesirable characteristics about them. They were not wholesome individuals as we knew them. They were often very unkind and uncharitable. They assumed a "holier-than-thou" attitude. They seemed, too often, to carry with them an aura of sanctimony rather than Christian winsomeness, innocent humility, and self-effacement.

Years ago we grew up, and with this maturity God may have helped us to take a mature attitude toward the Holy Spirit. We are not to look to those who *profess* to possess Him, although this is the most natural thing to do. And it often seems the most practical thing to do. No, we would look to the Word of God to teach us about the Holy Spirit and to accept Him into our lives. Here are some Bible truths concerning the Holy Spirit and why we deeply love Him now.

1. The Holy Spirit makes it entirely unnecessary to try a “do-it-yourself” program of works.

“This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” Zechariah 4:6, 7.

2. The Holy Spirit gives the new birth, so we do not have to try to work ourselves into a frenzy to be born again.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:12, 13.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.” John 3:5-7.

3. The Holy Spirit makes it unnecessary for us to lay our own plans and then ask God to approve them. He lays the plans and we accept His plans.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. . . .” John 16:13.

“Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, . . .” Acts 16:6.

4. It is the Holy Spirit who makes us Christ-centered, that is, solution-centered. It is He who keeps us from going into orbit around self and selfish problems.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18.

5. The Holy Spirit gives us the power to present Jesus to the sinner instead of focusing his attention on things, even good things, apart from Christ.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Peter's Spirit-filled, pentecostal sermon uplifted Jesus in a mighty way. This sermon also showed how others, like David, could say, *"I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope."* Acts 2:25, 26.

6. The Holy Spirit supplies a converting joy in the life of the newborn follower of the Lord which continues as we let Him lead us.

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the

joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.” Psalm 51:10-13.

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” Acts 2: 37-39, 46, 47.

7. The Holy Spirit convicts of sin in a beautiful blending way of righteous hope.

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” John 16:8.

Understanding the work of the Holy Spirit is to (1) relieve us of the galling task of thinking that we are to continually point out the bad habits of others in order to bring them to conviction; (2) and to relieve us of thinking that we are to keep looking at our own unworthy habits, or life of sin, in order to be saved. What a change in marriages, in homes, and in churches when we grasp the wonderful truth that the Holy Spirit, the third person of the godhead, has the authority and the power to bring conviction! He brings reproof in such a beautifully, balanced way, so as to assure the sinner of righteousness and appearing in the judgment safe in Christ's righteousness.

He reproveth “of sin, because they believe not on me.”

John 16:9. He convinces of "*righteousness.*" Verse 10. He convinces "*of judgment, because the prince of this world [Satan] is judged.*" Verse 11. The Holy Spirit is not trying to bring galling reproof to us. He wants us to know if we believe on Christ, the judgment that was to fall on us will eventually fall on Satan. Thus, not we but "*the prince of this world is judged.*" Verse 11.

8. We can tell whether one has the Holy Spirit, not by the gifts (such as tongues, prophecy, or faith, 1 Corinthians 13:1-3), but "ye shall know them by their fruits." Matthew 7:16.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . . ."
Galatians 5:22, 23.

Having a true Bible picture of the fruit of the Spirit, we no longer fall into the error of equating the Holy Spirit with a sanctimonious life. We now know what *fruit* should be in our lives when the Holy Spirit reigns supreme. If the fruit is not there, let us ask the Holy Spirit, the third Person of the godhead, to come into our own lives.

9. We can come to Him for the gift of love.

"The fruit of the Spirit is love . . ." Galatians 5:22.
". . . the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:5.

10. We can come to Him for the gift of peace.

"The fruit of the Spirit is . . . peace, . . ." Galatians 5:22.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I

have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:26, 27.

1. We can come to Him for the gift of joy.

"The fruit of the Spirit is . . . joy, . . ." Galatians 5:22.

2. To receive the Holy Spirit and His joy and peace, we must believe.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13.

3. We no longer have to high-pressure sinful souls to obey.

The Holy Spirit takes care of this by creating a new heart that normally wants to obey.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes. . . ." Ekeziel 36:26, 27.

4. We make it a practice to ask for the Holy Spirit before every sermon, Bible study, and peronal visit in a home.

"If ye then, being evil, know how to give good gifts unto our children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

A PERSONAL MESSAGE TO YOU

Dear Student:

May we recommend that you try claiming the promise of the Holy Spirit. Claim the promise of Luke 11:13 *every time* you seem to be without knowledge as to how to speak to John Doe.

Many years ago we started this practice. We have learned that the Holy Spirit can do more in one moment than we can do in a lifetime. So we claim Him and we claim wisdom. James 1:5.

We lift our hearts in secret silent prayer when in the presence of John Doe. Often by claiming His presence, His wisdom, His power we say little. Often the less we say the more John can hear the Holy Spirit speak in a "small voice."

Most of us "jabber" too much. We forget that "in quietness and confidence shall be your strength." Isaiah 30:15

Many times a very quiet, confidential expression is worth a thousand words spoken in excited emotion. Often it is much better to let John Doe explode, explain, expand while we pray, and claim the presence of the Holy Spirit.

One expression spoken very quietly and unemotional can produce wonderful results. It could be, "I believe in you." Other expressions could be, "I am sorry"; "Forgive me"; "You are going to fulfil a great mission with the Lord's help."

These and other simple statements can be used by the Holy Spirit to work wonders. They conform to the seven secrets of soul-winning communication. Also the seven laws apply to marital harmony, church harmony, social peace, and reconciliation.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.

HAVE NO FEAR

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Psalms 27:1

QUIZ ON LESSON IX

1. Not by might, nor by power, but by my _____ with the Lord of hosts. Zechariah 4:6.
2. A man must be born again of water and the _____. John 3:5.
3. "When he, the Spirit of truth, is come, he will _____ you." John 16:13.
4. Jesus said that the Holy Spirit "will testify of _____." John 15:26.
5. We receive _____ after the Holy Ghost comes upon us to witness to Christ. Acts 1:8.
6. The Holy Spirit restores to us the _____ of salvation. Psalm 51:12, 13.
7. The Holy Spirit reproves of _____. John 16:8.

Correct Answers

1. Spirit; 2. Spirit; 3. guide; 4. Me; 5. power; 6. joy; 7. sin.

How to Establish a Prayer-Life Pattern

Introduction

When my brothers and I reached the age of 16 and were leaving home for boarding school, Father suggested we take one hour each day for private devotions. Father stated that he had no fear for any son of his who would spend one quiet hour each day with God, spending that time in Bible reading, other spiritual study, meditation and prayer.

We decided to take that hour with the Lord in boarding school. But we all took full school work, and were also working practically our entire way through school, which meant from 40 to 60 hours each week in physical labor. Farm work called us to begin chores at the barn at 4:30 each morning.

Therefore, we decided to take the hour from 3:30 to 4:30 in the early morning for our personal devotion with our Lord.

The daily devotional hour was spent first in reading for approximately 40 minutes. Then we made a list of things for which to be thankful, things to pray about in our personal life, and last of all, dear ones for whom we went to pray. We took this list, fell on our knees, asking God's blessing on each request item, and thanking Him for each praise item.

Years later it was our privilege and honor to baptize one of the brothers for whom we had prayed for many years.

Not only did our father play an important part in our prayer life program, but also our mother helped and

guided us. Often we went to a distant berry patch where we filled our pails full of berries. As we left this berry patch, Mother suggested that we kneel down beside a crooked tree. There we poured out our thanks to our Lord for His blessings and besought His continued mercies.

Later, when Mother was not with us, we boys fell on our knees beside that same old crooked tree. Other prayer sanctuaries we had were a cornfield, a haymow, and a spot beside a rippling brook.

We solicit your prayerful consideration in forming a similar prayer pattern.

1. Jesus set us the example in prayer.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1:35.

The authors of these lessons make it a practice to take the first hour of every morning for personal devotions to our Lord.

Although our children are now grown, we conducted short, interesting worship periods for them when they were small. They usually would consist of a chorus or two, a verse or two from Holy Scripture or quoting some Scriptural verse, and prayer. The entire family would participate in the prayer. All prayers were short, beginning with the husband and father usually.

When children are in the family, we should do more than have personal devotions and family worship. We should take time every day to tell our children Bible stories. This not only answers their heart's longings for stories, but also gives the children the adult companionship which they crave and which they equate with love. At the same time, their moral characters are formed by telling, for the most part, character-building stories right out of God's Word.

2. God's men have been men of prayer.

"... men ought always to pray, and not to faint." Luke 18:1.

George Whitefield of England is said to have preached 18,000 times in his 34 years of ministry to audiences numbering up to 20,000 and 30,000. He related that for many months he was almost constantly upon his knees in study and prayer. He declared that as he watched, prayed, and read the Holy Scriptures, the Holy Spirit led and directed him, even in the minutest details of life, as plainly as the Urim and Thumim on the priest's breast directed the Israelites.

Christmas Evans, a powerful Welsh preacher, could neither read nor write at the age of 17. But he became such a man of prayer and Bible study, God quickened his mind, soul, and body to such an extent that he became well versed not only in his native tongue but also in Hebrew and Greek. The Holy Spirit so abundantly blessed his labors that at the height of his ministry, no church in Wales was spacious enough to accommodate the thousands who came to hear his messages.

Thomas Chalmers, a Scotchman, was called "the greatest Presbyterian" preacher of his age. He spent, we are told, five and six hours a day in prayer and Bible study, beside incidental readings during the afternoon and evening. The Lord used him so mightily that at times the multitudes from the street in their surging broke down heavy doors, and climbed over the backs of benches to get seats near the pulpit where he preached the Word of God.

George Muller cared for 2,000 orphans at one time; received \$7,500,000 in answer to prayer during his ministry; assisted as many as 189 missionaries; operated 100 schools with around 9,000 scholars; gave away 4,000,000 tracts and tens of thousands of copies of the Holy Scrip-

tures. This man stated that he spent hours every day in prayer. He said thousands of souls had been saved in answer to his prayers, and he expected to see tens of thousands of them in heaven.

Of *Martin Luther* it is said: "From the secret place of prayer came the power that shook the world in the Great Reformation. There with holy calmness, the servants of the Lord set their feet upon the *rock of His promises*. During the struggle at Augsburg, Luther did not pass a day without devoting three hours at least to prayer, and they were hours selected from those the most favorable to study."—*The Great Controversy*, p. 210.

3. It is well to set apart a specific time for the Lord.

"To every thing there is a season, and a time to every purpose under the heaven: . . . He hath made every thing beautiful in his time." Ecclesiastes 3:1, 11.

4. Particularly we should ask of the Lord the rain of His Holy Spirit.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zechariah 10:1.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain into the earth." Hosea 6:3.

A PERSONAL MESSAGE TO YOU

Dear Student:

We suggest that your personal prayer life consist of visualizing solutions.

If your problem is temper, then instead of praying again and again about temper, pray about peace of mind. It is promised by our Lord. *"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."* Isaiah 26:3.

Visualize the peace of Christ filling the mind. But more than this as you realize what it is that is bringing worry and temper, claim a promise of God for the solution over that which is bringing the temper, or the worry, or fretfulness.

If peace of mind is not present because of financial problems, then it would be well to claim a Bible promise for wisdom (James 1:5), and the promise of Philippians 4:19 which says, *"But my God shall supply all your need according to his riches in glory by Christ Jesus."*

Since our lives are dedicated to unselfish ministry to others we can fix our minds on the solution. (You might wish to review Lesson I.)

To spend time each day in sweet communion with God means that we are determined that our lives will be brought into harmony with His lovely character of honesty, purity, courtesy, and unselfish ministry to others.

Cordially yours,

Glenn Coon, Sr.
Glenn Coon, Jr.

QUIZ ON LESSON X

1. Jesus arose to pray "a great _____ before day."
Mark 1:35.
2. "Men ought _____ to pray, and not to faint."
Luke 18:1.
3. "To everything there is a _____." Ecclesiastes 3:1.
4. "Every thing is beautiful in his _____." Ecclesiastes 3:11.
5. We are to _____ of the Lord. Zechariah 10:1.
6. Have you set aside some time in the morning for communion with Jesus? Yes _____ No _____.
7. Do you know family worship should be a *pleasant* time? Yes _____ No _____.

Correct Answers

1. while; 2. always; 3. season, or time; 4. time; 5. ask;
6. *your answer* should be yes; 7. *your answer* should be yes.

How To Conduct A Home ABC Prayer Group

You have launched on the study of a wonderful “new kind of prayer. It is actually not new in the sense of never having been known before, but it has largely fallen out of use.

The beloved John, author of the epistles which bear his name, has stated that thus the old becomes the new:

“Brethren I write no new commandment. . . . Again, a new commendment I write unto you. . . .” 1 John 2:7, 8.

Some of the students of these lessons confine their study to the privacy of their own homes. Others, however, wish additional help by meeting in what we call ABC Prayer Groups in some neighborhood home. Here about five or six meet for an hour once a week for discussion and prayer. We are receiving the most thrilling letters from across our land, as well as other countries, telling of the rewards of such home ABC Prayer Groups.

The format of home ABC Prayer Groups may vary as led by the Holy Spirit. We place in the following paragraphs one way to conduct such an ABC Prayer Group, with emphasis on the *first* such meeting, which contains a few items which are *not necessary* to repeat in succeeding discussions.

ORDER OF MEETING

1. Opening Song

A chorus such as "Whisper a Prayer in the Morning" or "Lord, Lay some Soul upon my Heart."

2. Prayer

All open their Bibles (each brings a Bible) to Matthew 18:20. They kneel, place their hand on the open Bible and, if all have a lesson, read the prayer which follows. If there are not enough lessons so all can share, the leader may offer the prayer phrase by phrase, and the others can repeat in unison the ABC Prayer. It goes something like this:

"Dear Father in heaven, we present to Thee this promise of Thy presence with us. We ask Thee to fulfill Thy promise to be with us today. We believe Thou art keeping this promise, and we claim Thy presence, and thank Thee that Thy presence is with us through Thy Holy Spirit, in Jesus' name. Amen."

3. "I Know Something Good" Certificate (1st meeting only) page 120.

All follow as the leader explains the Certificate which stands for no criticism of anyone else. No one feels superior to any other person whether of another race, nationality, religion, or any segment of society. When tempted to criticize anyone, even someone in our own home, we catch ourselves and say, "Pardon me, I know something good." Then we try to mention something good about that person even though it may seem small.

4. "Terms We Use in These Lessons" (1st meeting only).

It will be observed that whatever term we use we are referring to the same kind of prayer. Many prefer to call it simply an ABC Prayer. Others love the term "The Prayer of Reception." We use both terms interchangeably.

5. Discussion of the Lesson

All will have read the lesson beforehand if possible. Thus as you meet in a group all will be able to contribute thoughts to the rest of the group. Relating the blessings we receive helps to fix them in our minds better than merely listening to others' experiences. Therefore, all members of every ABC Prayer Group are encouraged to take part in the discussion. There is no sermon. There are no long talks. No one is expected to talk more than a moment or two at any time. Thus *all* are blessed by participating. The leader of the group merely serves as a moderator. He sees that the program moves along smoothly. Various ones, as they take turns, point out what they have found helpful in the lesson. They discuss those particular points. Others present additional thoughts. The discussion period lasts from 20-30 minutes.

6. Quiz Questions

The quiz questions may be filled out together, then checked with the correct answers following the quiz.

7. Share Time

Either before or after the lesson discussion there is a period of 15-20 minutes for sharing prayer experiences. These experiences should be based on answered ABC prayers. The suggested pattern of sharing is that the person relating the experience of answered prayer will first state

in a sentence or two, the problem, then the Bible promise claimed, then the answer that was received. In these ABC prayer groups no answers to prayer are shared except those where Bible promises were claimed. For the first meeting or two members of the group may not have yet learned how to claim a Bible promise. Then prayer groups could read some experiences from the various books we have authored, or play a cassette tape in which we have related ABC prayer answers.

8. Choosing a Central Prayer Figure

At this point the group selects one individual for whom they will all pray. He is usually fairly well known to most in the group. We call this person John Doe (or Jane Doe). Often this person is, or has been, a professing Christian, but may now be in deep spiritual need. The group will keep this name confidential, as they do everything that is said in the prayer group. All lips are sealed to criticism or gossip, both within and out of the group. This individual takes precedence in the prayers of the group over and above all other requests for prayer. This is why we call this person the Central Prayer Figure. The group learns how to claim Bible promises for John Doe. They also learn how to speak to him, how to write to him, how to associate in any manner with him. John Doe's name remains the Central Prayer Figure until he finds Christ. Then all rejoice together.

9. Prayer Requests

Other prayer requests are presented from time to time to the group. They are prayed for *generally*, and in emergency, specifically. Each member of the group may write down these requests and remember them each morning at home as impressed by the Holy Spirit. At home these individuals may be prayed for as a whole. Some members

mention them name by name, but it is advised not to make the prayer list a burden.

10. Praying for John Doe (Jane Doe)

Before the group kneel together, the one in charge drills them on how to offer an ABC Prayer. He opens the Bible to 1 John 5:16. The other members follow with open Bibles. He emphasizes the need of *Asking* in prayer; of *Believing* what the promise offers; and of *Claiming* the answer we have received. The fully developed answer will be realized in time. Then they kneel with all Bibles open to 1 John 5:16 (or some similar Scripture), and if all have access to a lesson, they may actually *read* the prayer one at a time, around the circle. If not, then the leader offers an ABC Prayer and each follows as best he can remember. This is as a drill:

“Dear Lord, I hold my Bible open to this promise. It promises John Doe (or the name you have selected as your Central Prayer Figure) life. I ask that You will give John Doe life. I believe you are giving him life because You cannot lie; and I thank you that I have received life for John Doe as I, through Christ, conform to the conditions of answered prayer. In Jesus’ name.

11. Personal Message to You.

Each ABC Prayer group meeting will plan to spend a little time reading the *Personal Message to You* part of the lesson. It explains very briefly how to conform to seven secrets of winning John Doe to the Lord. The same seven secrets work for happy marriages too, and for all of life’s communications. So even if two Christians have been at odds with one another, or if a husband and wife find their affections being weaned from each other, these seven secrets, if applied, can produce results for them—results that are almost fantastically fabulous! Each will have a

lesson in hand and will follow the reading of this letter and make comments. (For those who wish to go into more detail in the seven secrets—often called seven laws—we refer you to our books, *Please Pray* and *The Art of Bible Counseling*.)

12. Closing the Meeting

A closing chorus—perhaps the same one used in the beginning—or merely a closing prayer, or both.

QUICK QUOTES	
Be ye therefore merciful, as your Father also is merciful. —Luke 6:36	We do pray for mercy; And that same prayer doth teach us all to render The deeds of mercy. — Shakespeare

How To Conduct A Church ABC Prayer Meeting

Several churches have conducted what we call ABC Prayer Meetings. The results have been excellent. The format is generally similar to that of the home prayer discussion groups. However, there are a few changes. A sample format follows:

1. Opening Song

2. Invocation

3. Welcome

The short welcome will mention the IKSG Certificate, page 120 and the "Terms Used in These Lessons," page 118.

In the welcome, the leader will also mention that this is a different kind of prayer, and that therefore drills will be conducted to help fix its principles in the mind.

4. Lesson Discussion

This study group is somewhat different from the home prayer group, since there may possibly be scores or even hundreds present. Three teams with two on each team are used to discuss various phases of the lesson. These teams are assigned points of the lesson to be discussed. The assignment is given one week in advance, usually after each meeting.

After each team discusses the points assigned them (in about three or four minutes), that portion of the lesson is thrown open to the floor for questions or comments. Thus if each team takes four minutes, and if the floor

discusses each the same length of time, it is a total of 24 minutes. After each team has discussed its particular part, and the floor has responded, one other individual sums up the whole lesson in three minutes. Thus the entire lesson discussion should be completed in less than 30 minutes.

Suggested Outline with Time Limits

1) Discussion by Team 1	3-4 min.
2) Questions &/or comments from the floor	3-4 min.
3) Discussion by Team 2	3-4 min.
4) Questions &/or comments from the floor	3-4 min.
5) Discussion by Team 3	3-4 min.
6) Questions &/or comments from the floor	3-4 min.
7) Summary of lesson by another individual	3 min.
TOTAL TIME	21-27 min.

. Share Time

This period in the ABC Prayer meetings at the church is similar to home share time. But normally each person sharing an experience of answered prayer will confine it to less than one minute. Long experiences of answered prayer bore many people. ABC Prayer meetings should not include long experiences.

Before the share time begins it is well for the one in charge (usually the pastor) to review the three parts of the personal testimony to be given: 1—the *problem*; 2—the *promise* claimed; and 3—the *answer* received.

A Drill in ABC Praying

Just before the large group subdivides into small groups of five or six to a group, the one in charge drills the whole group in what ABC praying is like. He emphasizes that "A" stands for "Ask," Matthew 7:7. "B" stands for "Believe," Mark 11:24. "C" stands for "Claim," or "Receive,"

Matthew 21:22. He explains that the "C" is actual thanking God that we *have received* the gift promised ; we fulfill the conditions. John 11:41.

7. Division Into Small Groups

The large group subdivides into small groups of five or six and each of these small groups chooses a group leader (unless group leaders have been selected beforehand).

8. Choosing a Central Prayer Figure

Each group leader then leads his group in making decision as to whom they will choose as their Central Prayer Figure. The Central Prayer Figure is a person who has become discouraged in the Christian life, who is going through a deep Gethsemane experience, or who has grown careless in the love of the Lord. This *Figure* is to be prayed for confidentially. When the meetings ends, lips are sealed so the Central Prayer Figure will not be embarrassed thinking someone is trying to high-pressure him into serving the Lord.

9. Prayer

Each small group opens the Bible to 1 John 5:16 and reads the promise. Then each one around the circle prays a prayer something like this: "Dear Lord, we ask You to fulfill the wonderful promise I hold in my hand. It says You will save John Doe. So I *ask*. And because You cannot lie, I *believe* that as I learn how to win John Doe You are fulfilling Your promise. And I thank You that *have received* as I learn the secrets of communicating with John Doe. I thank You that You have heard my prayer in Jesus' precious name. Amen."

If any one in the circle is too timid to pray, he will

such the one next to him, who will then continue the prayer as they go around the circle.

0. Personal Message To You

At the sound of the bell, order is called by the one in charge of the ABC prayer meeting. The leader may then refer to the *Personal Message to You*. These messages cover the seven secrets of communicating with John Doe. Various ones may wish to make a comment. Then the quiz questions are referred to by the leader, and answers given according to the corrected answers at the close of each quiz.

1. Closing the Meeting

It is proper for the one in charge to suggest that each one will receive far greater returns from the study of the lesson if each one studies the next lesson in advance of the following week's ABC Prayer Meeting. Thus each can come ready to contribute some thought to the discussion of the lesson.

THE MIRROR
Lord, make my soul
To mirror Thee,
Thyself alone
To shine in me,
That man may see
Thy love, Thy grace,
Nor note the Glass
That shows Thy face.
—*Blanche Mary Kelly*

Terms Used In These Lessons

All the following expressions and terms refer to the *same* kind of prayer—the *Prayer of Reception*.

When we refer to “the science of prayer” we think of the word “science” as “to know.” Therefore, when we come to the place in prayer when we can truthfully say “*we know that we have the petitions that we desired of him*” (1 John 5:15), we are praying scientifically.

To pray scientifically is to offer what the Scriptures call “the prayer of faith.” James 5:15. This means that our scientific prayer is not cluttered up with negatives, doubts or cavillings, while we profess to believe.

To offer a scientific prayer of faith means, therefore, that we go beyond the trembling asking. We boldly declare that we *believe*. Then we reach right up and take hold of the promised gift. (See Matthew 21:22; 1 Timothy 6:12) The three-step procedure of *asking* (Matthew 7:7), of *believing* (Mark 11:24), and of actually *thanking* God that He *has* heard us (John 11:41), we call “ABC praying,” or, “The ABC’s of Prayer.”

The “Prayer of Reception” comes from two Bible words—“prayer” and “receive.” So when we learn the conditions for asking, believing, and receiving, and follow them, we offer an “ABC prayer,” or a “Prayer of Reception.”

The ABC procedure of offering a Prayer of Reception is a drill recommended in these lessons. Often we offer personally an ABC prayer in three steps. Then we follow on and repeat it in one sentence as Christ did at the grave of Lazarus. He placed the ABC steps all in one.

When we were children a stranger was a guest at our table. We discovered that he asked, believed, and claimed. But he did it all in one sentence. Winsomely, he asked for the bread by saying, “I would thank you for the breads

He had incorporated the ABC's all in one sentence, even as Jesus did in His prayer at the grave of Lazarus.

We strongly recommend that the student of these lessons begin drilling himself in the three steps of the ABC's of Prayer, until it actually becomes a *Prayer of Reception*.

Thus, when the lessons are mastered, we no longer need to use any exact or arbitrary words such as ask, believe, and claim. We may then use many expressive words like "I know you have answered, dear Lord"; "I have the assurance that I have received"; or, "I have every confidence that the gift You have promised is sure and that it is mine." By many different expressions of faith we may express our unbounded confidence that "*we know that we have the petitions that we desired of him.*" 1 John 5:15.

We may do this because the *principle* of the Asking, Believing, and Claiming has become a part of us.

I KNOW SOMETHING GOOD FELLOWSHIP

My Motto — Positive living, thinking, speaking.

My Pledge — I will endeavour to "honour all men"—I Peter 2:17
 I will endeavour to "speak evil of no man"—Titus 3:2
 I will endeavour to "tell him his fault . . . alone"
 —Matthew 18:15

My Rule — When tempted to criticize others I will say, "Pardon me,
 I know something good."

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